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The
CHRISTIAN CENTURY

Published Weekly

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Save Neutrality; Save Peace!

By Harold E. Fey

How Their Minds Have Changed

Kershner, Poteat, Kern, Palmer, Bowie, Phillips, Holt

By the Editor

Our Strength Is Our Weakness

An Editorial

Bishop Manning Protests

An Editorial

15 Cents a Copy • October 11, 1939 • Four Dollars a Year

In This Issue

HAROLD E. FEY

is executive secretary of the American branch of the Fellowship of Reconciliation; was formerly editor of *World Call*, missionary monthly of the Disciples of Christ, and was at one time a missionary in the Philippines. His articles appear frequently in this and other papers.

THE EDITOR

will follow his present series of summaries and valuations of articles in the series on "How My Mind Has Changed in This Decade" with his personal testimony as to changes which have taken place in his own thinking since 1929.

Office Notes

Our readers will miss Dr. Shillito's news letter from London from this issue—the first gap of the kind in many a month. Disarrangement of the mail schedule of the Atlantic clipper planes seems to be to blame. Either that or the fact that Dr. Shillito's copy is now coming through "opened by the censor."

In the absence of a news letter from England especial interest attaches to the one from Devere Allen in Brussels. It was early last spring when arrangements were made to have Mr. Allen watch Europe from a neutral vantage point; would that editorial prescience always worked out so well!

Inquiries continue to come in as to whether the Mind-Changing series will be republished in book form. No decision has as yet been reached on the point. As the presiding officers say, May we have a show of hands? How many want it?

The CHRISTIAN CENTURY

October 11, 1939

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Calendar of Coming Events

Oct. 8-15. America Rediscovery Week.
Oct. 9, 11. Minnesota Baptist Convention, Brainerd.
Oct. 9-12. Iowa Baptist Convention, Fort Dodge.
Oct. 9-13. National Recreation Congress, Boston, Mass.
Oct. 10, 11. Presbyterian Symposium on the Church and Southern Problems, Nashville, Tenn.
Oct. 10-12. Wisconsin Annual Synod, Presbyterian Church in the U. S. A., Milwaukee.
Oct. 10-13. Missionary Baptist State Convention, St. Paul's Church, Harrisburg, Pa.
Oct. 11, 12. United Conventions of twelve Protestant denominations, Hartford, Conn.
Oct. 11, 12. State Convention, Maine Council of Churches, Bangor.
Oct. 11-13. American Federation of Lutheran Brotherhoods, Detroit, Mich.
Oct. 11-15. Allegheny African Methodist Episcopal Zion Conference, Pittsburgh, Pa.
Oct. 13. Annual Meeting, Minneapolis Church Federation, Minneapolis.
Oct. 15. Chicago Sunday Evening Club; Albert W. Beaven, speaker.
Oct. 15. Ford Hall Forum, Boston; Vincent Sheean, speaker.
Oct. 15. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; David Seabury, speaker.
Oct. 16, 17. Pittsburgh United Presbyterian Synod, Houston, Pa.
Oct. 16-18. Methodist Conference, Richmond, Va.
Oct. 16-19. Baptist State Convention, Lansing, Mich.
Oct. 16-19. New York Synod, Presbyterian Church, Syracuse, N. Y.
Oct. 16-20. Universalist General Convention, Washington, D. C.
Oct. 17-19. Ohio Baptist Convention, Youngstown.
Oct. 17-19. Baptist State Convention, Pittsburgh, Pa.
Oct. 18, 19. National Disciples Evangelistic Association rally, Richmond, Va.
Oct. 18, 19. New York and Philadelphia Reformed Episcopal Synod, Philadelphia.
Oct. 19-22. Georgia Colored Disciples State Convention, Cadwell.
Oct. 19-23. Eighty-ninth International Disciples Convention, Richmond, Va.
Oct. 20-22. National and New York State Federation, Men's Bible Classes, New York City.
Oct. 24-26. Massachusetts Baptist Convention, Boston.
Oct. 21-27. University Christian Mission, University of North Carolina, Greensboro.
Oct. 22. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; A. L. Sacher, speaker.
Oct. 22. Chicago Sunday Evening Club; Charles R. Brown, speaker.
Oct. 24-26. Congregational-Christian Annual Meeting, American Board of Commissioners for Foreign Missions, St. Louis, Mo.
Oct. 24-26. New York Area Retreat, Thayer Hotel, West Point.
Oct. 27-29. National Council, Y.M.C.A., Detroit, Mich.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

SOMETHING has already been said in these columns about the historical irony which has overshadowed certain events in the European war. Nothing could surpass in ironical content, however, the contrast between September 29, 1938, and September 29, 1939. On the first date Russia was pushed out into the cold by her ally France, under the guidance of Great Britain, and the pact of Munich signed which divided Czechoslovakia and gave Europe, according to Mr. Chamberlain, "Peace for our time." One year later to the day, a pact was signed in Moscow by von Ribbentrop and Molotov which partitioned Poland and left England and France standing out in the cold, facing the prospect of an appalling war. The treaty signed at Moscow on the anniversary of the Munich pact did three important things. (1) It divided Poland permanently—so far as Germany and Russia are concerned—in such a way as to make the Russian portion coincide roughly with those ethnic regions which are likely to prefer Russian to Polish rule. (2) It granted Germany supplies from Russia on a long-term credit basis, thus lifting Hitler's most pressing financial anxieties. (3) It threatened England and France with Russian entrance into the war unless the Allies accept the peace terms which Germany is about to offer. What the ultimate fate of such a treaty will be it is impossible to foretell, but Germany and Russia certainly give the impression of having settled down into a position in eastern Europe from which they can hardly be dislodged except by a blast so shattering that it would tear apart the entire continent.

The War

The Fate of the Baltic States

WHEN Russia signed her non-aggression pact with Germany in August, we interpreted it as primarily an effort to free her hands in Europe in order to deal with Japan in Asia. So, for that matter, did Japan. It is now clear, however, that this was a mistaken interpretation. Russia has not withdrawn from Europe. She has turned back toward Europe and is deeper in the politics of that continent than at any time since 1921. The establishment of her hegemony over Estonia, which also took place at Moscow on September 29, shows a Russia facing west. It will be followed within a few days by the setting up of a similar ascendancy over Latvia. By ceding strategic islands and by granting permission for the Soviet Union to build naval bases in their ice-free ports the Baltic states will thus make Russia the undisputed master of the Baltic and will accept for themselves the role of puppet states. If Estonia's example is followed by Latvia, the puppet role will be accepted without outward protest; indeed, with a good deal of self-congratulation that the fate meted out is no worse. It hardly needs to be pointed out that this Russian advance to control of the Baltic leaves Finland helpless, and makes the position of Sweden extremely precarious. This may be only one more piece of evidence that Russia under Stalin has given up ideological interests to return to the same sort of naked *Machtpolitik* practiced by the tsars. But at least there can be no question as to the reality of the *Macht*.

Germany Expands Her Submarine Warfare

GERMANY'S announcement that she intends hereafter to treat every British merchant ship as a warship should ring an alarm in every American brain. For this is the issue on which, at least in form, the United States was drawn into the First World War. Despite the intention of the Germans to confine their submarine attacks without warning to British vessels, it will prove impossible in practice to do so. One reason lies in the fact that belligerent vessels have a trick of sailing under false colors; the record of the last war contains several instances of British ships using the American flag to evade attack. Another lies in the fact that the brief and circumscribed view which a submarine commander can get through a periscope in the short second it is exposed near a supposedly armed vessel does not make for certainty of identification. With the British admiralty announcing that all merchant ships will be armed and provided with gun

crews, with German recollections of the disguised "Q" merchant ships which destroyed so many submarines in the last war, with the vulnerability of the submarine to even light gunfire, with the lack of any agreement under international law covering this matter, it is hardly surprising that the Germans should have gone back to this method of making war. But that does not change the fact that it leaves American shipping in deadly peril. When the cash-and-carry sections of the neutrality law were allowed to lapse last May, American shipping was left free to carry any goods except arms anywhere. Presumably, the American government is under obligation to provide protection for such shipping so long as it remains legal, as it now is. The matter is of course covered by the legislation now before Congress, which would take all American shipping out of wartime trade with belligerents and would provide for danger zones into which American vessels might not go even when trading with neutrals. There is no important opposition to the enactment of these provisions; the administration forces and their opponents would vote together in favor of them if they could be brought to a vote. But it may be weeks before the Pittman bill comes to a vote. In the meantime, American shipping is left free to roam the submarine-infested waters of Europe—a daily invitation to the sort of "incidents" from which war may come. Would it not be possible for Congress to deal with this particular matter immediately, by means of a special ad interim joint resolution, and so do away with an imminent danger?

A Defense Belt for the Western Hemisphere?

DETAILS are still lacking of the precise obligations assumed by the United States at the Pan-American conference in Panama in fixing a safety zone around the Americas at a distance of three hundred miles from shore and serving notice of our readiness to police that zone. But what is known is enough to cause grave concern. As our readers know, The Christian Century favors all possible wise cooperation with the Latin American nations to maintain the neutrality of this hemisphere. But what is involved in a promise to keep all fighting ships of the belligerent states out of the enormous stretch of ocean marked off by the Panama conferees? It is well to remember that one of the major naval battles of the First World War, off the Falklands, took place within the territory which the United States has now promised to police. If another British fleet should catch up with another German squadron at the same place, would this country now step in to force both to hold their fire? And if they didn't, and the attempted American naval policeman was left in the middle (a distressing thing that has a way of happening to officious neutrals in wartime) what then? Certainly this proclamation of a 300-mile limit has no justification under that "age-old and time-honored" international law to which Mr. Roosevelt has proclaimed his undying devotion. Every aspect of this new Panama doctrine bristles with difficulties. Are *all* foreign warships to be excluded from this safety zone? Or only certain kinds of warships, such as submarines? And what are warships? Are armed merchantmen warships? The British naturally say no, but Judge John Bassett Moore, who seems to be President Roosevelt's favorite authority on matters of international law, says yes. If we are to keep submarines from operating in this immense area, how are we to do it? Are we to incur the vast expense of commissioning hundreds of destroyers which shall go racing about from Maine to Cape Horn and back again to Puget Sound spraying the ocean with depth bombs? More important still, are we to furnish protection to belligerent shipping just as soon as it comes within three hundred miles of this hemisphere? Will our policing serve in actuality as a defense of British and French possessions on this side of the Atlantic? These are only questions, and more detailed information on the text of the Panama pact may furnish all the answers. But before it finishes its debate on neutrality, the Senate had better be sure it knows the answers.

Churches as Refuges From Hate

THERE IS a factor of wholesome truth and also, at least by implication, a factor of unwholesome fallacy in the recent remarks of Congressman Bruce Barton on the churches and the war. First for the truth. In urging that churches be made "refuges from hate" in this time of passion, he struck a true note. That is a grand mission for churches at any time. A more positive way of putting it would be to say that churches should be active centers of love and of sympathetic understanding. If churches are radiating centers of intelligent good will, they will immunize their members against passion and prejudice much more effectively than if they try to be merely "refuges" where people can temporarily escape from their hatred by having their attention diverted from its object. Perhaps Mr. Barton meant that. But perhaps not, for he spoke of keeping the war out of the pulpit. "We cannot keep war out of the papers nor off the radio, but we can keep it out of the pulpits." But can we? And would it be a good thing to do if we could? War-mongering can and should be kept out of pulpits. Amateur broadcasting of inexpert opinions can be kept out. Unconfirmed atrocity stories and hate-breeding propaganda can be kept out. But when half the world is in flames the pulpits of the other half cannot pretend to be unaware of it. It is to be hoped that Mr. Barton's exhortation, together with other influences, may induce the preachers not to "present arms" as they did before. But it is not necessary that they should become heaven-gazers, oblivious to the sufferings of men in other lands or to the possibility that we may yet share them in fact as well as in sympathy. If they do, they will condemn the church to impotence in the post-war world.

Japanese Christianity and A New Order in Asia

HOW STRIKINGLY Japanese Christians resemble American Christians, or German or British Christians, when their country is involved in war, is demonstrated by a document published as the leading article in a recent issue of the Bulletin of the National Christian

Council of Japan over the signature of the council's executive secretary, who checked and approved the following translation. A few extracts will make its argument clearer than a summary:

> God who controls the history of humanity needs the hand and work of man for the realization of his holy will upon earth. Even the confused condition of the present world must be a way for the rebuilding of a new order. The old world of mankind must be liquidated and the writing of a new history must be begun. Herein consists the establishment of a new order in East Asia and the holy endeavor involved in the long process thereof. . . .
>
> That the Japanese people, unique in manifesting the beauty of a nation blessed with an imperial line of unbroken descent and radiant in an idealism that has been handed down through the generations—that this nation has been thrust spontaneously into the leadership of East Asia and has been charged with the long-term establishment of such a new order must be a trust from the divine Creator. . . .
>
> We may well realize why even God should, in a sense, be disappointed with the world and human culture of the old age. Now in one corner of East Asia its rebuilding is being realized. Not of their own doing, the Japanese people have been elected and charged with this task; and, whether they desire it or not, they are led, indefatigable and enduring, to make glad sacrifice for the fulfillment of their mission. Where the will of heaven and destiny of humanity point forward, things come to pass regardless of the power of man. . . .
>
> What then is the plan for the establishment of East Asia? Its purpose is that of realizing the vision emblazoned on the banner, "The world one family"; and that purpose, we must recognize afresh, coincides spontaneously with the fundamental faith of Christianity. The policy of extending even to the continent our family principle which finds its center in the imperial house so that all may bathe in its holy benevolence—this policy, can we not see? is none other than the concrete realization on earth of the spiritual family principle of Christianity which looks up to God as the Father of mankind and regards mankind as brethren. This is the Christian conception of the Kingdom of God. The basis of the Japanese spirit also consists in this; and thus, wonderful to relate, it is one with Christianity. Nay, this must indeed be the great way of heaven and earth. . . .
>
> We believe that it is our Japanese spirit manifested through Christianity that can prove to be the spirit of leadership needed to establish a genuine cooperating "bloc," thereby inducing all people who are our neighbors in East Asia to submit to our lead, to follow gladly and to trust implicitly.

Yes, it certainly is wonderful. But it isn't peace.

Cardinal Mundelein Was A Great Catholic

CARDINAL Mundelein, who died suddenly on October 2, was only 67 years old, but he had been a bishop for thirty years, Archbishop of Chicago for twenty-four, and a cardinal for fifteen. Most Chicagoans, except the very young, remember the public ovation he received when he returned from Rome with the red hat. One might have supposed, on the testimony of the eye, that the slogan, "Make America Catholic," had become an accomplished fact. Cardinal Mundelein was, in the judgment of all who know, a great administrator. Institutionally minded to an exceptional degree, even for an archbishop, he devoted his extraordinary ability to the development of the institutions of the church. Vast was the increase of its financial resources, its real estate holdings, its schools and its promotional organizations. Comparable was the effective organization of all its resources for the attainment of its ends. In the entire Roman Catholic hierarchy there was none more uncompromising, none less cooperative with any agency that was not Catholic. But he had also another side. Born on New York's east side, he knew the needs of the poor and he was no less energetic in building institutions of welfare and relief than in creating schools and seminaries. His convictions as a social liberal were as pronounced as was his faith as a religious reactionary. No ecclesiastic was a more ardent New Dealer. If representatives of the federal government are delegated to attend his funeral, as it is reported that they will be, it will be, at least in part, because of his friendly relations with the President, a friendship which dates back to the days when he was bishop of Brooklyn. His auxiliary, Bishop Bernard J. Sheil, even went to the astonishing length on the night of the cardinal's death of informing the nation that the cardinal wished attention called to the approval of the Vatican—as expressed in an editorial in the *Osservatore Romano*—of President Roosevelt's program for repeal of the arms embargo. Here was political support forthcoming even from the grave!

When the Newspaper Turns Prophet

READING along through a pile of exchanges the other day we were pulled up with a jerk by an editorial in the Emporia, Kansas, *Gazette*. The editorial, evidently written by the *Gazette's* famous editor, William Allen White, was entitled "The Titan." Here is the first paragraph:

> Charles Schwab, one of Carnegie's young men of fifty years ago, died this week and the newspapers referred to him as "the steel titan." If by "titan" they mean a man who was mostly devoted to the development of his acquisitive qualities, the word is good. But if you ask us, we know a better word than "titan" for old Charley Schwab. It is a three letter word beginning with h and ending with g and meaning something that afterward develops into sausage and bacon and football covers.

The editorial then proceeded to give specifications to back up its opening paragraph, and closed with this:

> But to get back to the word "titan"—it is probably as good an adjective as any to describe a man with a clumsy brain except in its greedy areas, with a rapacious paw, with vulture's eyes and a cold heart. Let it go as "titan."

Ever since we read that editorial we have found ourselves remembering and thinking about it at intervals. Was it an infraction of the rule that one speaks only good of the dead? Obviously, yes. But was it also the authentic voice of Hebrew prophecy, crying aloud and sparing not? That question leads to another. Is this candid dealing with the career of an eminent person the sort of thing that an ethically sensitive pulpit should be doing, and when it fails to do it must society rely on a crusading editor for its instruction? America contains no more tolerant, large-minded, sweeter spirited citizen than William Allen White. It is evident, however, that in this instance Mr. White felt that he could not utter the usual mortuary panegyrics, or even be silent, without betraying an ethical responsibility. Back of all our ques-

tions there is still another. Should that editorial, or one in a similar vein, have appeared in these columns? We don't know; we are still thinking about it.

Bishop Manning Protests

PEACE and unity in the Protestant Episcopal Church in America seem to Bishop Manning to be gravely endangered by the proposed concordat between that denomination and the Presbyterian Church in the United States of America. In an open letter to the Episcopal commission which represented that church in framing the concordat and the accompanying statement of "nine fundamental agreements between Episcopalians and Presbyterians," the Bishop of New York strongly urges that the whole matter be dropped. Several times within recent weeks reference has been made in these columns to protests against the concordat emanating from the Anglo-catholic press, both in this country and in England. A protest from the head of the largest Episcopal diocese is even more important.

There is nothing surprising in either the substance or the source of this protest against the proposed concordat. There has been opposition also from some Presbyterians, on the even more plausible ground that it would in the long run be equivalent to their absorption into the Episcopal fold. Every approach to unity, or even to cooperation, evokes similar responses from those who, completely convinced of the rightness of their own position, are equally convinced that union is possible only if others surrender the peculiarities that now distinguish them. If it is the command of God and the indubitable will of Christ that the church have diocesan bishops whose consecration puts them in lineal succession from the apostles, that the sacraments be administered only by priests who have been ordained by such bishops, and that the adult membership of the church consist only of persons who have received episcopal confirmation, then obviously there can be no union with a body which through the centuries has followed none of these practices and will not now repudiate its historical position. And if it is the command of God and the will of Christ that the church be governed locally by presbyters, both clerical and lay, and generally by representative synods and assemblies, then union with a church which holds a different system to be not only permissive but obligatory presents insuperable difficulties.

Not all Episcopalians and Presbyterians hold these views in this sharply contrasted form or see the two forms of polity as mutually exclusive. There are many on each side who claim no more for their system than that it is a good system, effective in operation and scriptural in the sense of being harmonious with the spirit of the gospel and within the limits of Christian liberty, and there are also many who believe that a combination of the two systems would be better than either separately. It would perhaps be going too far to say that the proposed concordat is based upon this position, consciously accepted and clearly affirmed. But some such implication lies back of it. That conception of the organization and ministry of the church embodies, in our judgment, a far deeper and truer insight into the realities of the Christian religion than any conception which would claim divine authority for any precise pattern of ecclesiastical structure and repudiate all others as rebellions against the government of God.

But in a contemplated rapprochement between Episcopalians and Presbyterians, the important thing is not what those outside of both bodies think about their systems and differences but what *they* think about them. Bishop Manning expresses vigorously and incisively what some Episcopalians think about them. Dr. C. E. Macartney, whom he quotes as evidence of the opposition from the other side, expresses what some Presbyterians think about them. These are valid and significant expressions of opinion. If there are sufficient numbers in agreement with them in their respective denominations, or in either of them, closer harmony between the more cooperative elements could not be achieved without creating acute tensions in one or both denominations.

Bishop Manning's objections to the concordat fall under four heads:

(1) Union or comity with the Presbyterians on any such terms would mean, for Episcopalians, the abandonment of that "providentially given middle place between the Catholic churches and the Protestant churches" which gives them "a unique opportunity to serve as a mediating influence" in drawing them together. "The Anglican and the Episcopal Church would not aid the cause of Christian reunion, but would gravely injure it, if in order to draw nearer to the Protestant churches they repudiated or compromised those principles which identify them with the Catholic churches."

(2) The terms of the concordat are not in harmony with the faith of the Episcopal Church which, "in common with the whole of the Anglican communion throughout the world, and in common with at least two-thirds of the Christians in this world at the present time, believes in the office and functions of the priesthood and that episcopal ordination is necessary for the exercise of that office." The suggested device of "commissioning" a Presbyterian minister under certain circumstances to administer the sacraments to Episcopalians, and vice versa, is deemed an evasion which, when subjected to analysis and definition, turns out to be contrary alike to Episcopalian and to Presbyterian convictions in regard to the ministry. In brief, Episcopal ministers are priests; Presbyterian ministers are not priests and do not want to become priests.

(3) The proposal is not for union by agreement but for union by ambiguity. It is made plausible only by using terms which will mean one thing to one person and another thing to another. Presbyterian ministers are not now regarded by Episcopalians as competent to administer the sacraments because they are not episcopally ordained. They are to be made competent by being "commissioned," but this commissioning is "not to be regarded as a re-ordination." This, in the opinion of Bishop Manning, does not make sense. To him it seems axiomatic that the unordained cannot be given the status and powers of the

ordained by any ceremony that is explicitly declared to be not ordination.

(4) The acceptance of the concordat by the Episcopal convention will split the church. "Individual bishops, or others, may say and do strange things, but if 'authority' so acts as to commit the church itself to a position which large numbers of its members believe to be a repudiation of essential principles—then, a crisis is created."

The bishop's argument is marked at once by logical consistency and by a fine Christian spirit. He is a strict constructionist who takes the formularies of his church at their precise face value and proposes to defend them against all compromise. He may be right when he says that putting the concordat into effect would split both churches, though we doubt it. It should be remembered that the concordat does not propose the immediate union of the churches, though it does avowedly contemplate that as an ultimate objective. Its immediate design is to set up a *modus vivendi* whereby Presbyterians and Episcopalians can work and worship together in communities where there is not room for two congregations. It does not seem positively necessary that even the most "Catholic-minded" Episcopalians in, let us say, Albany should withdraw from the church on the ground that a Presbyterian minister in, for example, a suburb of Omaha had been "commissioned," however ambiguously, to administer the sacraments to Episcopal communicants who have no accessible church of their own, or to prepare for confirmation, however imperfectly, children who otherwise would not be prepared at all.

Two factors need to be considered—one theological and historical, one practical. The first is that there is more than mere ambiguity in the statement of the concordat that Presbyterians do, in a sense, believe in episcopal ordination—that is, "by the presbytery acting in its episcopal capacity." *Episcopos* is a good New Testament word. If the definition of it is not sufficiently exact to preclude differences of opinion as to its exact meaning, so also it may be held that its use in the Anglican and Episcopal formularies is open to some latitude of interpretation. Bishop Manning knows perfectly well that he is a kind of bishop whose like never existed in New Testament times—a bishop with single jurisdiction over an extended diocese. To conclude that he therefore makes the New Testament of no account as a charter for his office would be both unkind and uncalled for. Just as little can it be argued that those who would find some episcopal quality in the action of a presbytery are thereby throwing the Book of Common Prayer out of the window. Perhaps other churches also might profitably reconsider the question, What is a bishop?

The other fact is that, as operating institutions, both the Episcopal Church and the Presbyterian Church have a great deal more internal liberty now than would be supposed by one who formed his opinions solely from the study of their published standards. There are wide varieties of belief and practice in both. Bishop Manning himself remarks upon the peace and harmony that exist among persons of deeply divergent minds in his own church. That fact is a ground for hope that, if this experiment in interdenominational fellowship should be approved by both bodies and even if there should be protesting minorities as earnest and as numerous as he anticipates, still the pillars of the temple would not be pulled down.

Our Strength Is Our Weakness

THE UNITED STATES is the strongest nation on earth. Its own citizens know it, and all the rest of the world knows it. Citizens of other nations may resent it. They may vocally deny it. But they know it nevertheless. The war in Europe is being held to a series of minor skirmishes while the belligerents wait to see what the United States is going to do. Neutrals in Europe postpone action until they can weigh the chances of American intervention. Neutrals in the Western hemisphere allow the United States to write their policy regarding the war. The United States has more than half the world's gold stored away in its coffers; it can become economically self-sufficient with a hardly appreciable effect on its people's standard of living; it has an unmatched industrial plant and an intelligent, mechanically minded citizenry which can make it invincible in modern warfare; behind its ocean ramparts it is safe against attack. It is the most powerful nation on earth.

These things are said in no spirit of boasting. On the contrary, they are said in warning—warning of the imminent peril which confronts our country. For this very sense of invincible power, felt by every American, constitutes our greatest national danger. Our strength is our weakness. It is the very feeling that the United States can do whatever it wants to do that places this nation in jeopardy of doing that which its people will regret for generations to come. Too much strength constitutes a standing invitation to act with too little thought.

At this moment a great debate is being waged in Congress, and not only in Congress but in every city and hamlet throughout the country. In form that debate deals with the provisions of our neutrality laws. But every American knows that the real question at issue is simply this: Can the United States keep out of the war? Here we are, separated by three thousand miles of ocean from the scene of conflict, with no economic interests of any great importance involved, warned from our nation's birth to keep out of the endless strife of the Old World, yet haunted by the fear that soon we may be at war. Why? What can possibly drag us in?

Will we be dragged in by sales to the belligerents, with a resulting war boom which must be sustained against any possibility of our customers' defeat? Will we be dragged in by the granting of loans, with a resulting demand that our debtors shall be insured victory in order to repay? Will we be dragged in by interference with our commerce, or perhaps even by the killing of our nationals while engaged in neutral trade? Will we be dragged in by subtle propaganda, designed to make us think with our emotions and not with our heads? No one who remembers what

happened a quarter-century ago would discount the possible influence of all these factors. All constitute a menace to the continued peace of the United States against which we must be ceaselessly on guard.

But even after the danger from all such factors is recognized there remains a still greater danger which too few perceive. What is *most* likely to take the United States into the European war? It is America's sense of power. It is the itch to step into a noisome mess and straighten things out. It is the impulse to show Hitler and Stalin and the other dictators who are throwing their weight around where they get off; to do what England and France have failed to do and now perhaps cannot do—put Europe on a basis of decent behavior. The very deference with which all the belligerents treat a neutral United States flatters unwary Americans into believing that American intervention would quickly put an end to all the trouble.

Several years ago a leading Chicago lawyer represented this country in certain international negotiations in China. On his return (after, it may be remarked parenthetically, the failure of his mission) he spoke at a private dinner in his honor on his impressions of the Chinese situation. It was at the time when the war lords had reduced China to virtually complete anarchy. After a long, balanced, and on the whole sympathetic depiction of the chaotic situation in China, this lawyer, in a sudden moment of candor, burst out: "Of course, one cannot help wanting to take a couple of regiments of American marines over there and clean up the whole mess."

Now that is the temptation which is most likely to betray the United States into entering the European war. It is this feeling—fatuous folly, to be sure, but nonetheless widespread—that a couple of regiments of marines, or at most another A.E.F., are all that is needed to clean up the whole mess. Whereas the fact is that the kind of problems which underlie Europe's agony are not susceptible to a solution by force. A dictated peace is more likely to increase than to lessen the disorder of Europe. The roots of Europe's problems trace back through centuries. Those problems today are made up of most intricate, most baffling social and economic issues having to do with the drive of deprived peoples for the goods of life in an overcrowded continent which is not organized for even approximately efficient production and distribution under the conditions of the machine age.

The idea that the United States, in order to put an end to the eternal fighting of European nations, has only to take off its coat, roll up its sleeves, flex its muscles and wade in to knock some sense into German and Russian heads is childish. That, in essence, was what we tried to do in 1917. That was what the Fourteen Points of Woodrow Wilson actually were—America's prescription of good sense to cure Europe's ancient woes. Our intervention was a ghastly failure. We could gain only a handful of the Fourteen Points and it has taken less than a generation to prove that those which were gained were quite as likely to breed more trouble than they settled. And there is not the slightest reason to believe that another intervention by the United States would be any more successful in straightening out the affairs of the Old World than was that led by President Wilson.

Armies can do just one thing—they can bring an enemy to his knees. We do not question the power of the United States to bring any European enemy to his knees. But at the moment when the enemy is defeated in battle an entirely different problem arises. This new problem has two aspects. It is, first, the problem of making the peace. And it is, second and more difficult, the problem of making the peace work for enduring peace. With regard to Europe, we do not hesitate to say that the United States is not ready or able, either as a nation or in the person of its constituted authorities, to do either of those two things.

Mr. Oswald Garrison Villard writes from London that, in a spirit of levity, he has suggested to English friends that if the United States is to be expected to underwrite the blunders and stupidities of British diplomacy every twenty-five years it should have at least two ministers permanently in the British cabinet, and that the suggestion has been treated with all seriousness and agreed to by many. Such a suggestion at least has the merit of facing realistically the problem of keeping the peace in Europe after a peace has been made. Its mere proposal in this country, or the proposal of any other scheme to load the United States with a permanent responsibility for the policing of Europe, would bring about the downfall of any administration which espoused it.

One terrifying fact about the present European war, however, is that nobody *anywhere* can as yet see how a peace can be made which will bring real peace to that distracted continent. In the current issues of the *New Republic* and the *Nation* Harold Laski of the University of London professes to outline the basis on which British labor will demand that a peace treaty be written. Presumably, if there is any answer to this question among the liberal intelligentsia of western Europe, Professor Laski can give it. What does he say? In the most succinct version of his proposals, that in the *Nation,* he begins by saying that "Labor will insist that the frontiers of Poland and Czechoslovakia be determined by a peace conference justly negotiated between equals, and that there must be no annexations anywhere and no punitive indemnities." Without pausing to reflect on the fact that Professor Laski's formula, "No annexations and no indemnities," is exactly the one accepted by the Kaiser when he entered the negotiations with Lenin and Trotsky which eventuated in the Treaty of Brest-Litovsk, it must still be pointed out that a "just negotiation between equals" which rules out the possibility of annexations or changes in the borders of two such political problems as Poland and Czechoslovakia involves a stultifying contradiction.

Having thus disposed of two concrete and inescapable problems by dodging them, Professor Laski proceeds to lay down four basic principles for the coming peace: (1) Europe is to be reorganized as a federal democratic union; (2) there is to be general disarmament and an end of economic nationalism, by which we suppose he means an end of tariff barriers; (3) colonies are to be internationalized; (4) the vital instruments of production in all great states are to be socialized. To make his meaning absolutely clear Professor Laski writes: "While

Hitler must be smashed, we must also prevent the recurrence of the causes which led to Hitler. This is no longer possible in a capitalist society. We must take the risk of rebuilding European foundations; to this we see no alternative." In other words, according to Laski, peace can be brought to Europe only by a general socialist revolution sweeping right across its face!

Is that what Mr. Laski's government is fighting for? Is that what the comfortable bourgeois government of M. Daladier is fighting for? Is that what any government headed by Mr. Churchill would be fighting for? The mocking fact is that Professor Laski would find far more readiness at least to play with his statement of war aims in Germany and Russia, if only for propaganda purposes, than in Britain and France. Nevertheless, it is quite possible that this may in truth approximate an outline of the only terms on which genuine peace can be brought to Europe. Harold Laski is no fool; we have the most profound respect for his insight. But if this *is* the price of peace in Europe, is there the remotest chance that any American government would attempt to impose it, or maintain it once it had been imposed?

It should be added at once, lest what has been said be taken as any jibe at Professor Laski, that if the problem of writing a possible yet peace-insuring treaty for Europe were put up to us, we would throw our hands up in despair. We do not know enough to attempt such a task. We would be quite as helpless as President Wilson, despite the advice of his regiment of technical advisers, proved to be at Versailles. But that is the very core of the point we are trying to make. It is conceivably possible for the United States so to use its power in Europe as to force one group of belligerents to their knees. Then what?

It has been said recently that, if it is to have any significance, a nation's righteousness must be strong. All nations are righteous in their own eyes and in the eyes of the majority of their people. And the United States, more than any other nation, is able to make what it conceives to be its righteousness "strong." But is that strength to be used in an effort to attain ends which cannot so much as be defined—a blind Samson lashing out in the dark—or ends which, when even hazily suggested, are seen to be beyond attainment? The American people, conscious of their nation's strength, need to be forced to face that question. For in their strength lies their gravest danger.

A Retiring Disposition

EDITOR THE CHRISTIAN CENTURY:

SIR: "It is about time Dr. Boanerges thought of retiring," said Theophilus to me. "The fact is that he is beginning to fail, and everybody knows it but himself. Why won't people retire while the going is good?"

"It is high time Dr. Theophilus retired," said his friend and neighbor Wiseman—about ten years later. "Why can't he see that he is past his best? But I suppose no man ever sees this about himself."

And so the story proceeds. Every man is wise on this matter when the other man is concerned. It it indeed very easy for Theophilus to think that Boanerges is not indispensable. It is commonly hard for him to awaken to the fact that he himself is no more indispensable than his friend. Therefore no man ought to trust himself when the question arises, "Has the time come for me to resign?"

But there are many other difficulties to be considered. I may ask advice. But from whom? Who will be my chosen counselors? Shall I go to my admirers, who are sure to say, "On no account. You were never so powerful in your life"? Shall I keep away from those others, who will be sure to speak candidly? There is not only the flatterer to beware of; there is also Mr. Soft-Speech, who is certain to say afterwards, "I did not want to hurt the old man's feelings." It is always possible in this matter to pack the jury.

But you will agree, sir, that more good work is ruined by the last term of service which is unduly prolonged. In the main the maxim should be followed, "Go before the others tell you to go. Go while there is still the opportunity to work on a smaller scale." It is better to leave too early than to outstay one's welcome.

I was talking the other day to an old friend on this subject. He was emphatic upon the fate which befalls the man who waits till after the clock strikes. Such a man not only casts a shadow upon his past career, he robs himself of the opportunity to begin some other work while " 'tis not too late to seek a newer world." And unlike other men who are right in their theory, this man had acted wisely in his own case. While the going was good he had made for himself another career, less exacting, more befitting the sixties, but still a work of value upon which he may be busy into the seventies and beyond.

It is surprising, sir, that we need to discover in our own case that no man is indispensable. It is obvious about the others, but not about me. Perhaps it is not without reason that we cherish such an illusion; it may help us over rough places in the journey. But nonetheless, it would be funny, if it were not so serious. It should not be forgotten by us that "the place thereof shall know him no more." Another will take up the task which he lays down —*my* task no less than the other man's.

But there is one practical consideration for us in these days. It has not been enough with us that the length of life is being prolonged. I suppose the average length is twelve years more than it was sixty years ago. This means that the possible age of retirement is later than it used to be, and if the elder statesmen, merchants, preachers choose the latest possible hour, why then the management of the affairs of the nation will more and more be in the hands of age, and youth and middle age must wait, and however they chafe will not have the chance of leadership till they too grow old. I heard the other day of a business entirely in the hands of a nonagenarian, whose sons in their seventies could do nothing without asking their father and were losing all desire to have initiative. *They* want to retire!

I do not praise old men who will not accept the laws of the game. But neither do they except in their own case. *I* am always an exception.

Ever yours somewhat sadly,

QUINTUS QUIZ.

Save Neutrality; Save Peace!

By Harold E. Fey

WITH another European war in progress, President Roosevelt has brought Congress together to repeal the arms embargo provision of the neutrality law. If repeal is voted, this country automatically becomes the arsenal and base of supplies for one side in that struggle. Munition makers, pro-British elements, war profiteers, League of Nations enthusiasts and many sincere citizens who have been so taken in by propaganda that they have forgotten all the lessons of the last general European conflict support him. The Veterans of Foreign Wars, thousands of American Legionnaires, millions of mothers, a large share of the peace organizations, all pacifists and an important section of church opinion are in opposition.

A great new opportunity for the establishment of world peace on a permanent basis waits while the United States is once again compelled to debate neutrality. This issue would have been settled several years ago had the administration been willing to bow to the decision of the majority of American people as expressed through their representatives in Congress after the revelations of the munitions inquiry. The outcome of the debate may therefore mean even more than the vital choice between war and peace for our country. This nation, if it lifts the officially maintained doubt concerning our own neutrality now, has the opportunity to lead sixty neutral governments in the establishment of united and continuous mediation. Out of this process and out of no other procedure now available can permanent organization for peace be expected to come.

Will Victory Bring Peace?

Consider the possibilities. Can peace be expected to come from victory by either side in the struggle? Does the League of Nations show any evidence of trying to stop the war it failed to prevent? Can the recently proposed union of democracies be formed with the British and French empires at war, and would it do anything but guarantee another dictated peace if it were established either now or at the end of this war? Is it likely that the contestants will pause to listen to any single neutral, or to a regional bloc of neutrals, when they seek to mediate in the life and death struggle of total war?

There was a time when the world could be deceived into believing that war might be expected to bring peace, but that time has gone. If Germany "wins," a possibility which must not be ignored, we know she will not establish a basis for permanent peace. The red glow of German nationalism has been blown upon by skillful propaganda until it has been brought to a white heat. If Germany has an opportunity to dictate the terms on which peace will be established, propaganda-fanned passion will guide the pen that writes the treaty. Early in 1918, on the same eastern front where the fighting is in progress now, Germany had the opportunity of writing a "victor's peace." The Treaty of Brest-Litovsk was the result. Forced upon a prostrate Russia which could fight no longer, Brest-Litovsk incorporated within itself vast injustices which would, if they had been allowed to stand, have been a prolific source of future war.

Revenge for Versailles

If Germany "wins" in the present conflict, the terms of revenge which she will dictate will have their specifications provided by the Treaty of Versailles. Recall them. Versailles compelled Germany to admit sole guilt for the war, stripped her of her colonies, disarmed her completely, confiscated her navy, provided Allied control of the principal rivers of Germany, sent Allied commissioners to German farms to strip them of more than 1,000,000 head of livestock and loaded Germany with fantastic reparations which bankrupted everybody. The bitter "peace" Germany will enforce at the point of the bayonet if she has the opportunity will not forget 800,000 old men, women and children who she charges were starved to death in the Allied blockade which continued long after Germany surrendered. It will not forgive easily the years of economic strangulation, the outlawing of this people from the society of nations, the cold refusals of the pleas of democratic Germany for sympathy and help. The rulers of the British and French empires must be unimaginative indeed if their sleep is not haunted now by a nightmare which begins, "If Germany wins. . . ."

On the other hand if Great Britain and her allies "win," we may expect nothing better. Their people also are being poisoned by war's propaganda-induced hatreds until they too are losing all capacity for long-term reason. Again they may be expected to re-enact all the iniquities of hate-dictated Versailles, as is indicated by their determination that "this time the job will be done right." We can expect the demand that fighting continue until the troops occupy or destroy Berlin and every other important city, compelling the German people to savor the bitter taste of war on their own soil. The outcry of the election of 1919 to "Hang the Kaiser" will this time probably be carried into reality. There may even be bloody reprisals on the nazi leaders like those which Franco is still systematically carrying on in Madrid. Out of "victory" on either side can come only a revengeful dictate which will produce more war, not because people on either side are devils, but simply because modern war propaganda infects warring peoples with self-destructive, uncontrollable social paranoia.

Peace Without Victory

The only hope is that war can be stopped soon enough by a "peace without victory." The most prophetic words ever spoken by Woodrow Wilson were those with which he addressed Congress on January 22, 1917, when he made a final belated effort as a neutral to mediate. They deserve to be reread today, for they are as true of this present war as we now know them to have been of the World War. "The question," he said, "upon which the whole future peace and policy of the world depends is

this: Is the present war a struggle for a just and secure peace, or only for a new balance of power? . . . It must be a peace without victory. . . . Victory would mean peace forced upon the loser, a victor's terms imposed upon the vanquished. It would be accepted in humiliation, under duress, at an intolerable sacrifice, and would leave a sting, a resentment, a bitter memory upon which terms of peace would rest, not permanently, but only as upon quicksand. Only a peace between equals can last."

While a victor's peace is hopeless, it is equally futile to expect that the League of Nations will be in a position to lead the nations to an enduring peace following this war. The league has failed, if indeed it was ever allowed to try, to prevent this war. Tied from the beginning to the Treaty of Versailles, and never able to separate itself from the body of that death, the league, as such, is now reduced to a humanitarian and social service agency of international scope. Its only hope of revival without complete revision of its covenant is that again it may serve as the administrator of a peace dictated by the Allies.

A proposed road to peace which is attracting much attention is Streit's "Union Now" idea of fifteen democracies organized in federal statehood. But that highway is blocked because the British empire, which provides six of the fifteen "democracies," and France, are at war. Entirely aside from the rather large question as to how states which have just embraced military totalitarianism can still be called democracies, "Union Now" confronts insurmountable obstacles in the stout refusal of the neutral European democracies to accept responsibility for the maintenance of the dangerous apparatus of empire capitalism and the strong determination of the people of the United States to "keep America out of war." To step under this yoke *now* would be immediately to become involved in an unnecessary and fruitless struggle, fighting for the kind of peace which can only mean more war. "Union Now" therefore must wait till war ends, and then it could only be possible if it were linked in fatal association with a dictated peace. What is needed is a road to peace which begins where we are and which does not require nations to go through war or to accept responsibility for empire to achieve peace.

United Action by Neutrals

All this reveals how the ground is being cleared for the great new possibility that we can begin to establish in the very midst of this catastrophe the solid basis of enduring good will. This basis is found in the simple fact that neutrals must associate themselves together for protection against the immediate calamitous effect upon themselves of this war. International trade has been thrown into chaos. The world market has suddenly been scrambled. International shipping is in terrific confusion. Communication is disrupted. Many of the neutral states of Europe are in almost as much danger of famine and destruction as citizens of the belligerent powers from the air fleets which fly over them, the submarines which sink their ships, the blockades which impede their trade and the other violations of their neutrality. Simply as a matter of survival neutrals must cooperate to keep out of war, if possible to stop war and to prevent it from happening again.

There are two regional groups of neutrals, the European "Oslo powers" and the American states. It was the seven Oslo powers, meeting on call of King Leopold of Belgium at the suggestion of George Lansbury, which extended a last peace appeal before the outbreak of war on September 1. The inter-American meeting of states of the Western hemisphere has developed a collaboration over a period of years which is bringing them together with increasing frequency as now to consider mutual affairs. What is needed now on a world scale is an enlargement of the technique used by the American states in the Chaco war.

But regional organization of neutrals is not enough. This war cannot be stopped by efforts of individual nations or by regional groups. What is required is a world organization of neutral states to localize and to stop this conflict and to keep others from happening. The United States can and should lead neutrals to organize themselves for this process of continuous mediation. This was the dream which Jane Addams and others had begun to make an actuality in 1915.

Jane Addams' Experience

Early in January of that year the Women's Peace Party was launched by 3,000 women in Washington. Many women's organizations backed it. Jane Addams and Carrie Chapman Catt of the United States and Rosika Schwimmer from abroad were among the leaders. Hamilton Holt declared that the program adopted, which demanded "an immediate calling of a convention of neutral nations in the interest of early peace" and which laid down the basis of a just peace, was "unsurpassed in power and moral fervor by anything that has been issued here or abroad since the great war began." While Theodore Roosevelt called them "foolish and noxious women," Jane Addams and her friends continued to work on the conference of neutrals which would, among other things, set up a permanent international commission of experts to remain in session, prepare the ground for peace and give a continuous lead to world opinion. In April 1915 the Women's Peace Party called a world conference at The Hague, many women coming through great difficulties against the opposition of warring governments. The United States, Great Britain, Germany and other states were represented.

Jane Addams was elected president of the ensuing organization, which soon adopted the name of the Women's International League for Peace and Freedom. The platform included the proposal of Julia Grace Wales, then and now of the University of Wisconsin, for a conference of neutral nations to offer continuous mediation, inviting suggestions from all the belligerents and offering its own proposals. Hague conference delegates from neutral countries went to belligerents, and delegates from warring nations went to neutral governments with peace proposals. Jane Addams herself interviewed eight prime ministers and presidents and nine foreign ministers of warring countries, learned their inability and incapacity to stop the war, but discovered they would welcome mediation.

In spite of obstacles set up by Colonel House, David Starr Jordan and Louis Lochner finally reached Wilson with her idea. Though he gave no promise, Wilson said he was an "unwilling convert." When Jane Addams saw him later he spoke favorably of the proposal but did not

act, in spite of 10,000 telegrams from women urging him to offer mediation at once. Professor Merle Curtis, historian of the American peace movement, sums up the verdict of posterity: "It now appears that had Wilson moved in this direction on one or two occasions in 1915 and early in 1916, he might have brought the war to an end under circumstances that would have furthered a more durable peace than the one finally made at Versailles. When at length he did what Jane Addams (and Bryan) had long urged him to do, it was too late."

The Ford Peace Ship

When Wilson appeared finally to have turned down the idea, Madame Schwimmer got Henry Ford to organize his peace ship, which Walter Millis describes as "one of the few really generous and rational impulses of those insane years . . . snuffed out with cruelty and levity." It was intended to be a crusade of distinguished leaders of opinion who tried to combine constructive mediation with world-wide publicity, keeping peacemaking suggestions and peace terms constantly before governments. Mismanagement, the cowardice of stuffed shirt dignitaries who fled when the journalists began to laugh, the ridicule of newspapers and the sponsor's return to America and eventual withdrawal of financial support brought the expedition to an early end.

But its influence did not die. It set up the Neutral Conference for Continuous Mediation at Stockholm, which for the year 1915-16, according to Professor Curtis, "coordinated the scattered efforts of publicists and idealists in neutral countries engaged in an effort to formulate and popularize terms for a just and lasting peace. The Conference for Continuous Mediation, moreover, became both a clearinghouse and a sounding board. It culled from the press of belligerent nations items indicating a desire for peace along liberal, constructive lines; these items, after being translated, were circulated in other belligerent countries. Thus something was done to dispel the ill effects of the widespread and bitter propaganda which was settling in the veins of European peoples a venomous hatred of one another. Under the auspices of the conference persons in the confidence of the British and German foreign offices were brought together to discuss and compare points of view in regard to a peace settlement. By much sifting and sorting of diverse currents of thought and feeling the conference found how far public opinion was likely to go toward pacifist aims and goals. It encouraged statesmen, or at least made it easier for them, to resolve all this seething talk of peace and a new order."

A Great Dream Reborn

The conference finally disbanded when Wilson, after it was too late, issued his own call urging belligerents to state their war aims and proclaiming the stake of all nations in peace.

Today this great dream is reborn, having been adopted in principle at the first meeting of the National Peace Conference after the outbreak of war in Europe. The United States is the only nation in the world which can lead and make effective continuous mediation by neutrals on a world scale for peace. Unfortunately it is necessary to point out that the United States must in this special session of Congress yet establish its position as a neutral in the present conflict. This we can best do by making unmistakable our repudiation of the unneutral partisanship which is so well recommended in high places and of President Roosevelt's continuing effort to undermine the neutrality law even when he is compelled by public opinion to apply it. Nothing more successfully discounts our position as a possible world leader of continuous mediation for peace than the present officially maintained doubt concerning the integrity and permanency of American neutrality. This is why so large a responsibility lies upon public opinion and particularly upon the churches of America. If the present administration in the coming debate over neutrality finally completes the elimination of itself as a possible force for peace, then the least we can do will be to keep our country from involvement in Europe so that the next president can provide the leadership now so sorely needed. Keeping America out of war is a prerequisite to everything we can possibly do in the world today for peace. Unless we can do this as a minimum, nothing else is likely to count for very much—in fact, nothing else is likely to count at all.

America's Hour of Opportunity

The attacks which are made upon neutrality as isolationist and selfish completely ignore the fact that the one way the world has to get peace is for peaceful nations to organize peacefully to localize conflict, to stop war by continuous united mediation and then to organize the world to prevent its repetition. President Roosevelt may well recall that Woodrow Wilson could follow his "Peace without victory" speech by a private note to the German ambassador urging him to act and saying, "I genuinely want to help and have now put myself in a position to give help without favor to either side."

Once again America's opportunity has come. The misguided effort to make peace by the organization of war and threats of force has failed. The fatal attempt to establish peace on revenge has failed. For the first time in a generation the opportunity is here for a creative new effort. This time let America establish her neutrality and lead the neutral states of the world to build peace by peaceful conference and mediation. Neutrals alone can begin by localizing the fires and putting out the blaze in a world aflame. Neutrals alone can lay the foundation of a world organization which will have its birth in a cooperative peaceful effort by those who want peace actually to bring peace about. The word that the Christian conscience of America speaks at this time on neutrality and on America's obligation to stand at the head of the leaderless peace forces of the world in continuous mediation may easily go down in history as the most momentous it shall ever utter.

Let every Christian who believes in prayer pray that America may not fail peace now. Let everyone who can take a pen write President Roosevelt that he may not fail humanity. Let us write and visit congressmen, paying particular attention to senators on whom the heaviest fire for abandonment of American neutrality is now centering. With the swift acceleration of events, the time to act is now. Tomorrow, next week, America's greatest opportunity in a generation may be past.

How Their Minds Have Changed

An Analysis and Summary of The Christian Century's Articles on "How My Mind Has Changed in the Past Decade"—Second Article

By the Editor

Group II—*Considerable Change*

FREDERICK D. KERSHNER
Dean of the School of Religion, Butler University, Indianapolis, Indiana. (February 1)

EDWIN MCNEILL POTEAT
Minister, Euclid Avenue Baptist Church, Cleveland, Ohio. (February 22)

PAUL B. KERN
Bishop in the Methodist Church, Nashville, Tennessee. (March 29)

ALBERT W. PALMER
President, Chicago Theological Seminary (Congregational). (June 7)

WALTER RUSSELL BOWIE
Recently resigned a long pastorate at Grace Church in New York City to become Professor of Preaching in Union Theological Seminary. (July 19)

HAROLD C. PHILLIPS
Minister, First Baptist Church, Cleveland, Ohio. (August 2)

ARTHUR E. HOLT
Professor of Christian Social Ethics in the Chicago Theological Seminary and the Divinity School of the University of Chicago. (August 16)

[The dates in each case indicate the issue of The Christian Century in which the writer's article appeared.]

IN this analysis and summary of the thirty-four testimonies of Christian leaders concerning the changes (if any) which their minds have undergone during the past decade, I have adopted a simple scheme of classification, grouping the contributions in four categories as follows: (1) no change, (2) considerable change, (3) positive change, and (4) radical change.

It is necessary to repeat what I said in the first article, that the analysis restricts itself as severely as possible to the changes in the *intellectual* outlook of the several contributors. Their testimonies all agree as to the deepening of their feeling and their faith. The decade has produced a solemnization of every soul. Moreover, each writer testifies to the growth and enrichment of his thought. But in some this growth involves no change of general perspective, in others it involves a radical change of perspective, in still others only a change that can be described as more or less. I have divided the "more or less" into two groups—"Considerable" and "Positive."

In the previous article we considered a group of eight witnesses who testified to no change in their perspective, but only to a strengthening of the fundamental convictions with which they entered the decade. The present article presents a group of seven who testify to an experience of change which has affected their intellectual outlook upon religion in a considerable degree, but without transforming it. The distinction is a shadowy one between this second group and the first and third. If I have erred in the classification of one or another contributor, it is not due to any lack of care in the study of the text of his article.

KERSHNER

Like Bishop Stewart, Dr. Kershner wrote in the convalescent period following a critical illness. His testimony is weighted with the solemnity of reflections arising from his close approach to the borderline of this life. Rarely, however, have I read a more sane and objective account of the present world scene and of the writer's faith than Dr. Kershner has given us. There is gravity in every sentence but nothing morbid or fantastic. His "vision" was no "escape" from reality but a clarification of reality. He saw small things as small, and great things as great.

Dr. Kershner's change during the past decade reached its culmination following his illness. It was not so much a shifting of foundations as a redistribution of values. He claims no new "revelation," but returns to his responsibilities with a sense of seeing things *sub specie aeternitatis*. Yet he recognizes that events during the decade, and the trend of Christian thought in general, have considerably modified his total point of view. The modification appears to be in two directions, one toward grave concern for the future of civilization as contrasted with the simple optimism which he shared with most political liberals in the post-war decade, the other toward a more generous catholicity in his view of the Christian enterprise.

Spengler, Barth and Kierkegaard stand out preeminent among the books he has read. "Spengler irritated me terribly at first, . . . but today his prophecy of doom for Western civilization does not appear half as preposterous as it did five years ago." "Barth both fascinates and provokes me. Some of his writing appears to me to be exaggerated piffle; other productions seem to have the authentic note of prophecy." Ultimately, he found "the mad voice from Copenhagen" the most stimulating of this group of writers.

With respect to world affairs he has, apparently, abandoned the belief that war can be abolished by the methods proposed and adopted by the nations in the period ending with the conquest of Manchuria by Japan. His thought seems to turn to the Christian church as having the only effective principle for bringing order out of the increasing chaos. But the church is impotent in its denominational divisions. "How utterly puerile the infinitesimal denominational differences which reduce Christianity to impotence show up . . . when Armageddon itself appears just around the corner."

It was while he was in the hospital that the outline of his presidential address to be delivered months later at the General Convention of the Disciples of Christ took shape. This address, on the church, one, holy, catholic and apostolic, proved to be as profoundly impressive as it was unprecedented in the representative utterances of his denomination.

Poteat

In a testimony of unusual frankness, Dr. Poteat describes the movement of his thought during the decade as a movement from certainty to uncertainty—not uncertainty concerning the fundamentals of his faith, but uncertainty concerning the forms of liberalism in which he had previously stated his faith. He is one of the two out of the entire thirty-four contributors who make no reference to Karl Barth or the Barthian theology! His liberalism had taken form under a reaction from the "sectarian stereotype" which he found on the mission field where he had gone twenty years ago. From "the ways that are dark and the tricks that are vain in Occidental sectarianism" he was driven by his study of Confucianism into an appreciation of certain elements in other religions, and into a conviction that denominational Christianity is incapable of expressing the mind of Christ.

From that point on he began to preach the social gospel which, on his return to a pastorate in this country, he espoused even to the point of "relentlessness," identifying it in his "ingenuousness" too closely with the policies of the New Deal, which he now sees brought forth "nothing but leaves." He was thus forced into a restudy of "political and economic messianism," and was driven back to a new emphasis on individual Christian character. "If the players at the international chessboard or roulette wheel are liars, blackmailers and thieves, will a reading of the rules of civilized gaming prick their consciences? If the exploiters of labor in its own ranks or in the ranks of industry are greed-ridden, arrogant and stubborn, the NLRB will do little to change matters by merely settling cases. Good men follow [these rules]; evil men flout them."

During this period he has found his sermons only rarely outside the area of the Gospels. While he accepts fully the historical method of interpreting the Bible, he wonders whether this liberal handling of the Scriptures can warm the heart and kindle the flame of imagination as once the literalists did. "If liberal Christianity does not rediscover and reassert the religion of the New Testament, it must surely die." Dr. Poteat is, however, sure that "sectarianism is smitten. It will never again evoke the warm loyalties it once could claim."

As a Baptist, and a Southern Baptist in his upbringing, his insight into the meaning of the ecumenical movement is as significant as its expression is keen: "The consciousness of the living church has become a word—ecumenicity; and the word will become flesh, though its lineaments are as yet but dimly discerned." All of us would do well reflectively to con this statement until we have captured its author's insight.

Kern

At the opening of the decade, Bishop Kern confesses that he was strongly under the temptation "to veer in his thinking toward the conservative view of life and religion." This was due in part, as he observes, to his approach to the fifty-year age line when the drive of adventurous thinking begins to weaken, and one too easily tends to fall back upon the established order of things and walk comfortably in the old paths. He resisted this temptation. He faced a world that was manifestly in collapse because it was based upon selfishness, narrow nationalism and godless secularism. His first reaction was toward pessimism, but he could not, like others in similar mood, "take refuge in fundamentalism, and make a storm center out of crisis theology and a scapegoat out of the Almighty." "None of this for me," he decided.

Bishop Kern was thus led to reorient his whole effort as a Christian and a churchman toward the social order as the scene of God's activity, an activity which waits for its fulfillment only upon man's acceptance of the divine will. A bishop in the Southern Methodist Church, he applied this principle to the race question, and committed himself to the idea that "race prejudice against the Negro reacts on the white man, that millions of a minority race cannot be kept in ignorance, in economic serfdom, in unsanitary habitations, without injuring the stronger as well as the weaker race." He carried his Christian principles into every other field—the economic, the international, the ecclesiastical—and now comes out at the end of the decade an incorrigible optimist!

The convictions which he held tentatively ten years ago have been woven into the very fabric of his mind. Our humanistic theologies have spent themselves in futility; we may look for a return to "a theism that is at once immanent and transcendent, resting upon the inexorable moral law which is the expression in life of the justice and love of the living God." This adventurous crusader for the righteousness of God in the social life of man concludes his testimony with this heartening word: "And so I fare forth to a better world."

Palmer

In the ten years, Dr. Palmer has passed from the position of a tentative and self-distrustful pacifist to the position of a fully convinced pacifist. He defines a pacifist as "a man who is completely disillusioned about war and cynical as to its producing any benefits commensurate with the cruelty, waste and evil entailments which it involves." But he equally believes that negative pacifism is not enough. He is convinced that the basic world problem is that of achieving planetary economic unity. "Fifty-odd independent national sovereignties, each economically inadequate but with full power to erect customs barriers and wage war"—this he holds to be an "anachronism."

Theologically, Dr. Palmer has been compelled, as he says, in these ten years to formulate his conception of God more definitely. With humanism flourishing across the street from the Chicago Theological Seminary of which he became president in 1930, and with Barthianism insisting that God has revealed himself only in Jesus Christ, Dr. Palmer's thinking about God has been sharpened in the direction of God's personality and of his cosmic character. "The whole universe" is "the primary data about God." A theology which "confines itself to

Christ seems obviously incomplete and inadequate." But he does not approach the universe apart from the Christian revelation, for the Christian revelation is itself "an integral part of the universe and on no account to be omitted."

During the decade, Dr. Palmer has come to see more deeply the root connection between the social gospel and Christian worship. "I have rediscovered worship, therefore, not as an escape from social responsibility or as a substitute for justice, but rather as the only adequate dynamic to make men willing to be just." This, however, involves in his mind a profound reorientation of worship away from the too exclusive Protestant emphasis upon personal devotion to that of a social experience. He has come to believe that "the weakest point in Protestantism, and therefore its greatest strategic opportunity for advance, lies in the conduct of public worship."

The decade has heightened for Dr. Palmer the significance of Jesus. "Outlined against the dark sky of this troubled age and wicked world, he is the human life of God. Master, Lord, Savior, Very Man of Very Man, Very God of Very God! The words take on deeper and deeper meanings."

Bowie

Like so many of the contributors to the series, Dr. Bowie begins by recalling the easy optimism through which he looked out on the world at the opening of this decade. He, like most of his contemporaries, was in the grip of the idea of evolution which made it almost a betrayal of theism to question the onward and upward movement of humanity in the process of history. Faith in progress was almost equivalent to faith in God. Dr. Bowie has come increasingly to recognize "the hollowness of the kind of humanistic optimism in which our civilization seemed to trust. We have all seen the tragic mockery of our formerly exaggerated estimate of man."

But he dissociates himself emphatically from "those who have let themselves be submerged and swept away in the main stream of Barthianism." Though his liberalism no longer rests upon its nineteenth century evolutionary optimism, he cannot join those who turn their backs upon it altogether. It would be an evil day for theology if liberalism were denounced "in the interest of a philosophy and a religion which suppose that we know most about God in proportion as we make him inhuman and unintelligible."

Dr. Bowie has reached the point where he is able to contemplate the possibility of a "thinning of the ranks in what now calls itself the Christian church." He is done with the obsession of great numbers and believes the church would be stronger if there were some "heavy subtractions" from organized Christianity. These subtractions will come about when the church takes high ground on ethical issues such as the fascism of Mayor Hague in Jersey City, the sharecroppers' unions in the south, the propertied interests in Harlan county, Kentucky, or in the steel towns. Dr. Bowie is not sure that the church as we have it is the main instrument of the spirit of Christ in the world of today. "One wonders to what extent the churches as now constituted can be effective witnesses for Christ." This doubt applies to both Roman Catholic and Protestant churches.

Yet he sees great promise in the ecumenical movement, and particularly hopes for the consummation of union between his own communion, the Protestant Episcopal, and the Presbyterian. Out of these world movements for unity a new church may be born. If not, then his faith clings to the possibility that the Carpenter's Son who came to preach the gospel to the poor "may have to find a new embodiment in a fellowship that comes out of the struggle of laboring men, and out of the desperate uprisings of disadvantaged people who in their passionate unity have more religion than the conventionally pious can understand."

Phillips

The changes which Dr. Phillips has experienced in the past decade have been, in the main, changes in the boundary lines between knowledge and faith—"between man's quest for truth and God's revelation of it." He began his ministry sixteen years ago in the midst of the fundamentalist-modernist controversy. His whole mind was committed ardently to the attempt to make religion *intelligible* to the modern mind. Though he is not willing to exchange our "birthright 'in the reasonable word of God' " for a "studied irrationalism," he has come during the decade to the conviction that "there is far more in Christianity than meets the mind." At the heart of Christianity there is something "given"; in Christ God has done something for man which man could never do for himself, revealed something which man could not of himself discover. Dr. Phillips is not so much concerned with the offerings of science in support of Christian faith as formerly, though he accepts them gratefully, but believes that religion has its own way of possessing itself of the truth. This, he says, is the way of faith.

Dr. Phillips finds himself preaching more and more on the great themes of traditional Christianity. These he approaches with renewed assurance. He cites as examples: sin, salvation, revelation and the necessity of positive beliefs. The change is not so much in the subject matter of his preaching as in the "renewed assurance" with which he has returned to the central themes of Christianity. Time was when in preaching about sin he did so with a touch of apology and a "sneaking suspicion" that his congregation listened to him indulgently as if this note was merely a part of the preacher's stock in trade, and discounted it accordingly. Now, however, he preaches about sin with a new conviction that, though modern man may not be bothering himself overmuch about his sins, his sins are bothering him a great deal. "The very endowment which makes man a little lower than the angels, when betrayed, makes him a little lower than the brute."

Dr. Phillips sees profound values in the dialectic theology, chief of which is its recall to our human dependence upon God for salvation, though he rejects the Barthian doctrine of the complete transcendence of God. The divine revelation is made through the world and the universal experience of mankind, as well as in Jesus. As never before, he sees the importance and necessity of

great beliefs. "My primary interest has always been in the fruits of religion, but I see more clearly now the connection between fruits and roots." "Merely to urge people to be good, forgiving and the like, without relating these Christian graces organically to the historic presuppositions of Christianity, is too thin a message for this rugged world."

Holt

I have some difficulty in classifying Dr. Holt. His testimony is suggestive of a deep and almost radical change, but he seems to state his insight as though it were not something which had come to him during the past decade, but had been part of the furnishing of his mind long before. His sociological outlook caused him to see the central place which Christian thought must give to the Christian church. He thinks of the church not primarily as an institution, but as a community, a fellowship—the "Community of the Holy Imagination," he calls it.

This community of the spirit, established by Jesus, "was for him and his disciples as real as the old tribal, geographical and cultural community of Judaism." It was "built around the teachings of Jesus and the apostles, but above everything else it was a *fellowship.*" The church "possessed the liquid fire of human ethical energy before it crystallized into creed or code or institution." The Christian community possessed "something which no man had by himself." This community was "just as much a part of the world as the communities of race and clan and geography, but it had the ethical right to supersede them all."

In a sentence or two Dr. Holt almost breaks through into the distinct utterance of a conception of Christianity which I personally hold to be an all-important insight in dealing with the Christian faith. "In a very real sense," he says, "this community is more fundamental than theology." I wonder if he means what I hope he means by this statement! I hope he means that Christian theology is derived from the actual experience of this corporate community in history, and that there would be no such thing as Christian thought, or Christian faith, or *the* faith, were there no Christian community. He seems to mean this when he adds: "Cosmos, God, historical revelation, the church *(sic)*, myself, society, my vocation, the next deed to be done, immortality, all are constants by which this community defines its present and plans its future . . . . From his earliest days [man] discovers and refines these constants, but he rests back upon this fellowship which sustains him when he is weak, discovers him before he has come to full consciousness, and carries him forward after he has made his small contribution to something which is larger than himself."

The language lacks precision, but the insight seems clear. Through it Dr. Holt interprets the totalitarian issues of the time as made of the very stuff of religion. "The world has suddenly turned religious, but most of its gods are false gods." Even democracy does not equate with the Christian community, but needs for its stimulation and nourishment this free community of the spirit which is the Christian church. Dr. Holt's place at the very head of those who interpret Christianity in terms of the social gospel gives his words peculiar significance.

It is now obvious that my choice of the word "Considerable" to mark the change that has taken place in the thinking of this group of writers was something of an inspiration! It carries a convenient ambiguity. It may mean "more" or it may mean "less"—"more" in the sense of "notable" or "rather large," "less" in the sense of being just enough to require attention! When we come to the two groups whose changes I shall designate as "Positive" and "Radical," respectively, the classification, I feel sure, will not require to be defended by taking advantage of any ambiguity.

The third article in this analysis and summary will appear next week.

BOOKS

Living Dangerously

Where My Caravan Has Rested. *By Burris Jenkins. Willett, Clark & Company, $2.00.*

JENKINS has a better story to tell in his autobiography than he ever had in any of the half-dozen novels he has written as recreation from his work in the ministry, and some of them were pretty good tales too. He is himself a more interesting character than any he has created on paper, and his versatility is such as no writer of fiction would dare to ascribe to a person in a story for fear the character would ravel out into unrelated strands of personality. But his personality has not raveled out. He is a preacher who has also been newspaperman (reporter, columnist, editor and publisher of a city daily and of a religious weekly), college professor, university president, war correspondent, novelist, politician enough to make a nominating speech at a Democratic national convention. With a sufficient inherited fortune to make him financially independent, he has worked as hard as though his next meal depended upon it, and he has played as hard as though his life depended upon it—as it sometimes did, for his physical difficulties and sufferings have been terrific. Meanwhile he has been pastor of one church for about thirty-five years, during which time it has grown to a membership of thousands. Quite a career!

He started his pastorate in Kansas City by handing his resignation to the official board, telling them to keep it on file and accept it whenever they thought the good of the church required such action. That document is probably lost by this time, unless it has been preserved as a curiosity. In his ministerial work he has been boldly experimental, even to turning his congregation into a wide-open community church. But even his rashest experiments have commanded a loyal following. Perhaps his most conspicuous characteristic is his ability to win and hold the affectionate loyalty of all sorts and conditions of people. He probably makes no effort to that end. It simply comes natural. I knew him when we were both in college, and again when we were graduate students, and again when we were members of the same faculty, and off and on ever since. His amazing gift for

popularity is a combination of many qualities—intelligence, social grace, adaptability to all sorts of situations and people, genuine interest in the men and women for their own sake and without regard to their respectability or status or anything that they can do for him. For example: He has made it a regular practice to become the sponsor for paroled criminals. As a good joke on himself he tells of an ex-gambler, not long out of the penitentiary, who became a regular attendant at his church and reported to some of the deacons that "Burris stands well in the underworld." For another example (which he never heard of): He had written to an old friend who was taking the "Keeley cure" for the liquor habit a letter so friendly and bracing and so free from platitudinous moralizing and professional sunshine that the recipient was moved to read it to a group of his fellow patients. With one accord, and almost in chorus, they commented: "You say that's from a preacher? I'd like to go to his church." A lot of people have felt that way about it, and a great many go.

Considered as a piece of literature, this autobiography might be criticized as being written rather loosely, with too much facility and not enough attention to style. (The same might be said of William Lyon Phelps' recent autobiography.) But spontaneity and intimacy have their values too, which may be worth what they cost in the sacrifice of form. There seems little justification for changing the name of McGarvey to "McGavran," and of Dungan to "Dugan," to avoid giving offense to the surviving friends and families of these men who are mentioned in no very laudatory terms. The disguise is too thin to be effective. Shakespeare can have a man put on a different suit of clothes and become totally unrecognizable to his wife, or Rosalind put on doublet and hose and escape recognition by Orlando, but that was a convention of the Elizabethan stage. And why change Earl Wilfley to "Carl Winfred" when nothing but praise is spoken of him? Though I think these specious concealments show poor technique, it is clear that their motive was an extreme degree of sensitiveness in regard to giving offense to anyone. That is one of Jenkins' winsome characteristics. He never cared a hoot what people might think about him, but he cared very much about how he might make them feel.

In his own communion he has been regarded by the conservatives as a dangerous man. In a sense, he is. He would not deny it. He has been adventurous and almost revolutionary in his methods. His motto has been, "Live dangerously." But he would probably say that in his view it is safer, for the church as well as for the Christian man, to live dangerously than to play safe.

W. E. Garrison.

Books in Brief

From Another World, The Autobiography of Louis Untermeyer. *Harcourt, Brace & Company, $3.00.*

Mr. Untermeyer's distinction as a poet has been somewhat overshadowed by his eminence as (this reviewer thinks) the world's best anthologist. His *Modern American Poetry* and *Modern British Poetry* are unrivaled collections, and the brief biographical and critical introductions contained in these volumes are incomparable. Still, this appreciative student of other people's poetry and writer of prose criticism is a notable poet in his own right. "The best prose," he says, "aims at, struggles toward, and lifts itself into poetry; it might almost be said that prose is what one writes after one has failed to write verse." But poetry is seldom a completely self-sustaining enterprise. Mr. Untermeyer has had many other interests. Until almost middle age he was an active business man, a member of a firm of manufacturing jewelers. Prosperous "bourgeois" as he was, at the time of the World War he was a member of the group of left-wingers who edited and published the *Masses,* which was not sufficiently patriotic, in the wartime sense, to meet the approval of the censors. There was a trial in the U. S. district court—two trials, in fact—but both were mistrials. Floyd Dell, who was also *particeps criminis,* said it was "like a scene from Alice in Wonderland rewritten by Dostoievsky." Untermeyer calls it "a staged nightmare produced by hysterical fears and mass-suspicions, by fear of the truth, distrust of independent thinking, and opposition to the minority." Subsequently most of the "conspirators" turned conservative (except John Reed who went communist, died in Russia and is buried in the Kremlin), and Judge Manton, who presided at the trial, was lately convicted of conspiracy and is now in prison. With another war in the offing, the incident is instructive. Untermeyer knew everybody worth knowing in the literary world. His book is more about his friends than about himself. Among his best chapters are those on Vachel Lindsay, Sara Teasdale, Mencken, Frost and Elinor Wylie.

Earth's Green Mantle. *By Sydney Mangham. The Macmillan Company, $3.50.*

People who "love flowers and plants but know nothing about botany" often have a disturbing realization that a certain amount of intelligence might not mar their appreciation. To all such, Mr. Mangham's fascinating volume is to be recommended. With scientific accuracy but in language unburdened by technicalities beyond the layman's understanding, it gives the important facts about the part that vegetation has played in building the earth and making it habitable, the classes of plants and the ways of studying them, the chemistry and the mechanics of plant life, and the methods and prospects of developing new varieties. A very informing and very alluring book.

Books Received

The Gospels, Their Origin and Growth. By Donald Wayne Riddle. University of Chicago Press, $3.00. (To be reviewed.)

Ladders to the Sun. By Wayne A. Nicholas. Cokesbury, $1.50. Fifty-five story-sermons for children, written by a Brooklyn minister for the children of his own congregation.

The Chapel Prayer Book. By John Henry Frizzell. Cokesbury, $1.00. The author of this volume of prayers is chaplain of Pennsylvania State College, where voluntary chapel has developed into a significant and largely attended service. While produced in an academic environment and primarily for students, these prayers are in no sense academic nor is their usefulness limited to student audiences. They may profitably be used wherever prayer is used, and will perhaps be most serviceable in private devotions and as an aid to preparation for public prayer.

Fundamentals of Christian Statesmanship. By James Wallace. Revell, $3.00. Dr. Wallace, now in his ninety-first year, writes with clarity and vigor, utilizing the accumulated resources of many years of study and teaching. He subtitles his book "a study of the Bible from the standpoint of politics and the state." It might perhaps better have been called a study of politics and the state from the standpoint of biblical teaching. The proof-text method is employed, but with awareness of the historical process reflected in the biblical writings.

The Economic Bases of Peace. By Ernest Minor Patterson. Whittlesey House, $2.50. (To be reviewed.)

Story Sermons from Literature and Art. By Walter Dudley Cavert. Harpers, $1.50. The material here is somewhat more mature than that in Dr. Nicholas' book mentioned above, but none of it is beyond the understanding of children from 12 to 15

and some of it will appeal to those younger. The author has drawn upon a rich body of cultural resources, and his sermon-stories will be a valuable asset to any preacher—and that, of course, means practically every preacher—who has occasion to address junior audiences.

After This, A Novel. By Ryland Kent. Harpers, $2.50. (To be published Oct. 20.)

The Cruise of the Raider "Wolf." By Roy Alexander. Yale University Press, $2.75. (To be published Oct. 30.)

D. H. Lawrence and Susan his Cow. By William York Tindall. Columbia University Press, $2.75. (To be published Oct. 23.)

Democracy's Norris. By Alfred Lief. Stackpole, $3.50. (To be reviewed.)

The Teacher's Guide to the International Sunday-school Lessons for 1940. By James R. Kaye. John A. Dickson Pub. Co., Chicago, $1.50. This annual, now in its seventh year, gives the lesson texts from the authorized version with parenthetical additions from the American Revised when necessary, diagrammatic charts of the several books from which the lessons are taken, and interpretative comments. The standpoint is thoroughly conservative.

Masters of Their Own Destiny, The Story of the Antigonish Movement of Adult Education through Economic Cooperation. By M. M. Coady. Harpers, $2.00. (To be reviewed.)

Seven Against the Years. By Sterling North. Macmillan, $2.50. (To be published Oct. 17.)

The Social Philosophy of John Taylor of Carolina, A Study in Jeffersonian Democracy. By Eugene Tenbroeck Mudge. Columbia University Press, $2.75. (To be published Oct. 17.)

Revisions of the Treaty of Versailles. By Waldo E. Stephens. Columbia University Press, $3.00. (To be reviewed.)

Financial Questions in United States Foreign Policy. By James W. Gantenbein. Columbia University Press, $3.25. (To be reviewed.)

Hudson Rejoins the Herd. By Claude Houghton. Macmillan, $2.50. (To be published Oct. 17.)

CORRESPONDENCE

A Canadian Christian

EDITOR THE CHRISTIAN CENTURY:

SIR: The Sunday before Germany entered Poland the pastor of a small United Church chapel in a Canadian settlement twenty miles from even a small town preached a sermon on the sinfulness of war and then said simply, "We are told to pray for our enemies; let us now pray for Adolf Hitler." This was courageous witness in a community already permeated with the war spirit, reading newspapers that were vehemently pushing Canada into the conflict. If our turn comes, can we do as well?

Further evidence of this Canadian pastor's fine spirit is shown by the following excerpts from a later letter: "I thoroughly believe that war is sin. Any justification we may have is therefore largely in the nature of an excuse for our sinning. And while direct responsibility in the present case is upon Adolf Hitler and his advisers, yet when the full question of responsibility comes to be discussed, the present competitive system of carrying on the business of the world will be found to have a causative effect beyond that of even key individuals. . . . So in the last resort it is our own people's desires and efforts to possess material things that provides the urge which pushes our whole setup into war. Evidently the cure is renunciation for spiritual reasons. As Francis of Assisi in days long gone did and gave us all an example. But are we in the ministry ready for it? Finally it is our wives and children who are to be affected and it will be for them to assent before even ministers can lead along the way of renunciation."

Then followed this moving postscript: "We have two sons—David 24, Gordon 22. Selah!"

Brooklyn, N. Y. BRADFORD YOUNG.

Calling Names

EDITOR THE CHRISTIAN CENTURY:

SIR: Names or labels, like slogans, have a constant use and powerful influence in propaganda. They can sometimes turn the masses for or against an issue where sound logic cannot. Our President asked in his recent address to Congress that those who would oppose repealing the embargo on arms refrain from assuming as their label, "The Peace Bloc." Since his message was delivered, however, it seems apparent that among those seeking to have the embargo repealed there are some bent on attaching to their opponents the label "Isolationists."

Many of us who have stood with the President on many of the issues he has sponsored, but who cannot stand with him for this repeal measure, are not isolationists, and feel that if the proponents of repeal do not wish its opponents to call themselves "The Peace Bloc" they should not force them to it by trying to place upon them this stigmatizing misnomer. If we are isolationists in any sense it is only in determination to remain isolated from participation in the war system of the Old World and not from any unwillingness to cooperate in any of the friendly and legitimate pursuits of a world at peace.

Gridley, Ill. R. W. EVERROAD.

Truly, 'Thus Saith the Lord!'

EDITOR THE CHRISTIAN CENTURY:

SIR: I have been following your keen analysis of the war situation in Europe and of America's position in the present crisis with growing and admiring interest. In your editorial on "Hitler or Hitlerism" you reach a real climax in your reasoning when you say: "Force does not do away with force; it breeds it. The Christian gospel has been trying to teach that truth for nineteen centuries, but so far men have failed to grasp it or believe it."

I notice here, however, what I have been noticing in various Christian periodicals, that there is a tendency to shy away from the direct appeal to Christ's authority. To me, "Thus saith the Lord" comes home with greater force than "the Christian gospel has been trying to teach," or similar phrases. One of the main reasons why even professing Christians are failing to follow "that truth" is that they fail to recognize Christ as their supreme Head and his commandments as binding. First century Christians were so thoroughly committed to Christ that they refused to compromise with the mammonism, militarism, nationalism and imperialism of their day.

Market Street Methodist Church, Louisville, Ky. WILLIAM WEILER.

November 11 This Year

EDITOR THE CHRISTIAN CENTURY:

SIR: William Bradford, in his *History of Plymouth Plantation,* reports that after a summer of severe drought the colonists "sett a parte a solemne day of humilliation, to seek ye Lord by humble & fervente prayer, in this great distrese." Their prayers being answered they reaped a "fruitfull & liberall harvest, to their no small comforte and rejoycing. For which mercie (in time conveniente) they also sett aparte a day of thanksgiveing."

In our day we have lost, in most parts of the country, the custom of observing a day of "humilliation," although we still continue to celebrate the Feast of Thanksgiving. But in these days of war it would seem right that we observe a day of humiliation before we give thanks for the mercies of the past year. With the United States still out of the war, our thanksgivings may easily become like those of the Pharisee who praised God because "I am not as other men are, extortioners, unjust, adulterers, or even as this publican." With our President still undecided about the day for our celebration of Thanksgiving, it would seem to be too much to ask him to set aside a day for our humiliation.

Therefore I suggest November 11 as being the most suitable. I recommend to you the observance of Armistice Day as a day of solemn humiliation wherein we, as a nation, acknowledge our guilt in the present war, and as individuals, our guilt in having made but feeble effort to understand the peoples of the world and to foster peace among the nations.

First Parish (Unitarian), Duxbury, Mass. JOHN W. LAWS.

Black, White or Red?

EDITOR THE CHRISTIAN CENTURY:

SIR: Letters to The Christian Century show conclusively that men on this side of the ocean have begun to see only black or white fighting for decisive power in Europe. Of course, the next stage is that they will see red! Here is a sample of what I mean. W. H. Johnson writes: "I too preached against neutrality last Sunday morning. 'He that is not with Me is against Me.'" By implication Christ has declared war in Europe in order to preserve the last rags of the Versailles treaty, and as Christians we should be ready to join him! This is sacrilege.

Rant and cant on war are despicable wherever they originate, but never so revealing as when they come from men who pretend to speak for the Prince of Peace.

Comstock, Minn. O. F. BRAATEN.

International Law: the Reality

EDITOR THE CHRISTIAN CENTURY:

SIR: Congratulations on your editorial analyzing the cry, "Back to international law." You certainly hit the nail on the head with respect to the President's speech, even though you aimed your blow before you could see the nail.

You might have added a quotation from P. S. Wilde, Jr., Harvard international law professor, written last year: "Substantive international law with its catalogue of rights and duties . . . as everyone knows, has always been precarious and never really sacred. . . . At any moment, through perfectly correct procedural channels, the substantive rules may be ruthlessly violated and swept away. . . . International law has been at the mercy of any and every power anxious to use force to change the current order. Describing the norms and content of this law or laying down its rules at any one time is not unlike gardening upon the slopes of Vesuvius. It is a pretty scene until the inevitable eruption."

Last week, Major General Fuqua, U. S. A., retired, wrote in *Newsweek* that the German bombing of Polish towns was not in violation of international law, and that according to the "American rule," it was not necessary to warn the civilians. Said he: "Even if a city does not come within the scope of 'defended,' it is so considered if it harbors activities which directly contribute to the winning of the war. Such habitation centers are legitimate objectives when so classified by the attacker."

In the last six words quoted you have the key to "international law."

Lakewood, Ohio. W. DEAN HOPKINS.

From Dr. Norwood

EDITOR THE CHRISTIAN CENTURY:

SIR: My attention has been called to the editorial in The Christian Century in which you referred to the sermon preached by me in Riverside Church on September 3, the day of the declaration of war by Great Britain. Your remarks were quite justified upon the basis of the newspaper report. The report, however, was grossly inaccurate. It was written by a reporter who confessed that he had not been present when the sermon was preached. The subsequent remarks made in the vestry were garbled and were published in despite of my request and his apparent agreement that they were not to be published.

What I actually said, at the close of the sermon, in explanation of my abrupt termination of my scheduled summer ministry, was as follows: "In wartime the only possible place for a minister is with his own flock in his own country. I am your guest and I have nothing to say upon the political issues which confront you. I do not ask that you should enter the war. I sorrow for all nations that have been engulfed in it. You are, of course, not exempt from it. It is a world crisis. The people of my race are already engaged to pass through the horrors of war. For you, sleek neutrality will not be an adequate contribution from so great a people. While many struggle in the dark, the world will have a right to expect from America moral, spiritual and intellectual guidance and practical help." I have no apologies to make for what I *said*.

St. Andrew's-Wesley United Church, Vancouver, B. C. F. W. NORWOOD.

Others, Also, Were Moved

EDITOR THE CHRISTIAN CENTURY:

SIR: I read with pleasure and profit the article of F. Wilhelm Sollman on "Kinship of the Spirit" in your Sept. 13 issue. His reference to the red flags around the altar of Basle cathedral when the International Socialists held their meeting on the invitation of the board of elders of the cathedral, in 1912, reminded me of a reference to the occasion in a speech in the Reichstag by the Social Democrat deputy David the same year. I have looked it up in the famous Junius pamphlet, published by the German Socialists in 1916, in their criticism of their comrades who voted for the war budget. I append it below. The board of elders of the cathedral, in their gesture of good will and fellowship, were ahead of their time. Demand for social justice had been left for a generation to atheists and skeptics. The church had held aloof. It is a source of thankfulness to God that the church is awakening in this regard and is increasingly demanding social justice. My hope and prayer is that the church will not flicker in this regard.

Excerpt from Deputy David's speech in the Reichstag in September 1912: "That was the most beautiful hour of my life. That I here avow. When the chimes of the minster rang in the long train of international Social Democrats, when the red flags were planted in the nave of the church about the altar, when the emissaries of the people were greeted by the peals of the organ that resounded the message of peace, that was an impression I can never forget."

Atwell, N. Y. A. L. BYRON-CURTISS.

'What the War Did to My Mind'

EDITOR THE CHRISTIAN CENTURY:

SIR: I want you to stop sending your paper to me as I feel that, now that my country is at war, I would be a traitor to her and to all ideals of righteousness and truth by admitting such false, biassed stuff into my home. I suggest that you give the amount of the remainder of my subscription to the Red Cross, for I do not want you to use it to help carry on a war which you are largely responsible for starting.

Previously I have read your paper with enjoyment, often differing with you, and often annoyed, but admiring you for your stand, but now I can see by your subterfuge on the question of the U. S. A. entering the war that a great deal of your previous writing has been done with your tongue in your cheek.

The Manse, Greenwood, B. C. WALTER G. CHALLIS.

We Spoke Too Sweepingly

EDITOR THE CHRISTIAN CENTURY:

SIR: Are you sure that in your editorial on the arms embargo, in your issue of September 20, you were quite fair to those who favor the lifting of the arms embargo when you say that it has been mainly the voice of self-interest that has been heard? Do you make sufficient allowance for the large number of citizens who honestly believe that it is to the interest of the people as a whole that Britain and France should be enabled to buy from us the arms and munitions that they need? Those who take that view may be mistaken, but at least most of them are not moved by considerations of personal profit. They believe that Germany was utterly wrong in invading Czechoslovakia and Poland, and

that in this world it is sometimes necessary to resist force with force when it is once demonstrated that a conciliatory policy such as was adopted a year ago is misunderstood and leads to further aggression. While not willing that the United States should itself apply armed force, they see no reason to handicap those who finally decided to stand up for the rights of weaker nations. . . .

It is difficult to eliminate one's personal prejudices in such a discussion as this, but in spite of every effort to take a detached view of the question, I cannot help feeling that the tactics and arguments of the embargo advocates suggest a certain weakness in their position.

Chicago. ROGER S. GREENE.

As Seen from London

EDITOR THE CHRISTIAN CENTURY:

SIR: Your issue of September 6 has just reached me, and I, an American citizen living abroad, am perturbed to find you still so misunderstanding the conflict in Europe today.

1. I can understand the pacifist position: "War has become so awful that we will accept any domination of force anywhere rather than engage in it."

2. I can understand the attitude, "North and South America for the American republics, and Europe for the European nations, and let each manage its own affairs exclusively." I say I can understand this, though it seems to me an easy and selfish doctrine when we in the United States are overwhelmingly and indisputably top dogs of the Western hemisphere with nobody to challenge our comfortable peace. Bolivia, Canada, Guatemala are not likely to set our continent alight. The harassed European nations can find no such easy escape.

3. I can understand the attitude that Hitler's war (as it is called here) is a dangerous fire, which nearby nations are naturally responsible for putting out. The United States is a far away fire brigade, which ought not to be called on to send fire fighters if it can possibly be avoided. However, she might at least show sympathy with a good cause by lending useful equipment (i.e., sell munitions to the Allies). This is the general view one finds among people here.

4. What I cannot understand is the belief that the present European struggle is just "power politics"—a struggle over territories, in which there is little to choose between the rival parties.

Why do you blame Britain for believing Hitler in September 1938 when he said he wanted only Sudeten Germans in his Reich and promised a plebiscite in doubtful border provinces, and then blame Britain a year later for disbelieving his "remarkable" letter to Daladier? Since Munich, we have seen (a) the way Hitler did not fulfill his Munich terms, (b) his shameless pogroms against the Jews, including his robbing them of $500,000,000 at one fell swoop, (c) his marching into Prague and "protecting" Slovakia, (d) turning on his good friend, Poland.

Hitler is the twentieth century Napoleon. All the little European countries are mobilized. Against whom? England?

Britain and France are fighting for (a) the restoration of freedom to Poland and Czechoslovakia (was their freedom one of the evil legacies of Versailles?); (b) the continued independence of the small states of Europe, and (c) the settlement of international disputes by fair negotiation instead of by intimidation, blackmail and invasion. For what is Hitler fighting?

That you should think there is little to choose between the nazi state which was conceived in trickery (the Reichstag fire) and dedicated to conquest (Dollfuss, Austria, Sudetenland, Czechoslovakia, Memel, Poland, fear in Switzerland, Holland, Belgium, Denmark) and the British empire, which with all its faults on the whole stands today for the same things as the United States (liberty and justice) is what hurts beyond words.

If you say Britain acquired her vast empire by equally dubious means, I vigorously challenge the word "equally." I assert in any case that she became rich in land when individuals were becoming rich in property, that she is administering what she owns with a justice and a solicitude for the native unsurpassed by any other colonial power, and that she is gradually giving self-government back to her various units (home rule for Eire, self-rule for the defeated Boers—why did South Africa vote against neutrality and make the Boer General Smuts premier?—independence for Irak, a greater measure of self-government for Egypt and India).

Even if the British empire had come into being by as contemptible methods as Hitler, Mussolini, Japan and Russia have illustrated in the 1930's, has the Kellogg peace pact set no *new* program for international relations? Does the bloodthirsty way of the strong conquering the weak forever have to go on because no strong nation will ever risk its precious strength on behalf of the weak? I am proud today to speak the English tongue, and to be sharing the life of my long ago motherland while she suffers for a Europe that shall be just and free!

St. John's Presbyterian Church, London. MARCUS A. SPENCER.

We Have Only Admiration for the Polish People

EDITOR THE CHRISTIAN CENTURY:

SIR: I cannot refrain from expressing my astonishment and my distress over the injustice you have done Poland. Why take from a heroic, stricken nation only its darkest pages and episodes and then emphasize—yes, exaggerate—them? Even our own America would appear very black indeed if you treated her in the same way. Why not tell also something of the glorious, unselfish life and experiences of the Polish people?

I have lived four enlightening and wonderful years in Poland, among Jews and peasants as well as cultured Poles. I know whereof I speak. Your picture of Poland is far from true. That brave people deserve at least justice, which you have denied them.

Riverdale, New York City. SARAH C. JACOB.

Contributing Arms Is a First Step

EDITOR THE CHRISTIAN CENTURY:

SIR: May I most sincerely commend your attitude on the matter of maintaining the arms embargo as a means of neutrality. You are dead right that we cannot take sides without being in the war, and that once we have taken sides, we cannot limit our contributions to arms that are paid for by our allies. They will soon want our boys. How in the world the so-called Church Peace Union and the so-called American Union for Concerted Peace Effort can appropriate those names when they know they are moving toward bringing America into war, is . . . a scandal on the intelligence of Christianity in general.

Immanuel Congregational Church, Hartford, Conn. FLETCHER D. PARKER.

Is It Blasphemy?

EDITOR THE CHRISTIAN CENTURY:

SIR: I am greatly heartened by the knowledge that most of my minister acquaintances, The Christian Century, and others are taking a strong stand for upholding Christian principles during times of stress. Nevertheless I am somewhat disturbed by the number of professed Christian leaders who have already said in effect, "Christianity is a nice philosophy in smooth sailing, but now stress has come let's throw it overboard and take up hatred and violence as a practical way of action." My distress is increased when I see the same so-called Christians fortifying their pagan stand with such biblical quotations as, "He that is not with Me is against Me." (The Christian Century, September 27, page 1172.) Is it not blasphemy to pervert sacred truth in an attempt to make it support our participation in hatred and murder which are the opposite of all the great principles for which our Master stood?

Let us pray earnestly that God be very near to us in these days lest we sell him out for thirty pieces of silver—or the satisfaction of disemboweling the world's scapegoat.

Second Congregational Church, Hyde Park, Vt. WILLIAM F. ROGERS.

NEWS *of the* CHRISTIAN WORLD

Europe's Neutrals Acting in Concert

Caught in Hard Position But Mean to Keep Out of Conflict—Even Luxembourg Hopes for Peace

(Correspondence from Western Europe)

BRUSSELS, Sept. 18.—Above everything else that fills the public mind, the hope of keeping out of the war is the one universal preoccupation in the small countries of western and northern Europe. Even in little Luxembourg, overrun immediately after war began a quarter of a century ago, there are thousands who believe that a miracle can be achieved and that the country may not this time be invaded.

But there are difficult problems. The British contraband list has put a strain on Belgium, Holland and the Scandinavian countries, not only with regard to the manufacture of goods, but diplomatically as well. For Germany is expecting them to stand up stoutly for their neutral rights, and this, whatever they might wish to do, is a physical impossibility. Besides, while legal neutrality is desired by everyone, the public is in general sympathetic with Great Britain and France, though at the same time not uncritical.

In Belgium, which is situated in the most ticklish spot of all, no chances are being taken. The mobilization of troops to man the fortifications at the east has been proceeding steadily; numerous incidents involving the violation of Dutch and Belgian skies by belligerent aircraft have occurred, and steps have been taken for speedy blackouts if necessitated, along with similar wartime measures.

* * *

Belgium's New Government Wins Popularity

After a few weeks of holding office, the national government in Belgium is popular. It consists of six Catholics, five Socialists, four Liberals and three technical experts. Regulations have been promulgated to prevent profiteering, to control more strictly the sale of the light liquors that alone are purveyed in drinking and eating places, and to guard against inflammatory demonstrations that might prejudice neutrality. A tremendously detailed and leak-proof neutrality law, covering every contingency, has been adopted. But the first act of the new minister of national information, Arthur Wauters, long director of the Socialist organ *Le Peuple,* was to come out in favor of free speech and a free press.

* * *

Churches Support Neutrality

Religious circles have given warm support to the authorities in their determination to preserve neutrality and keep from being drawn into the war. There has been singularly little pulpit-thumping of a nationalistic character, and the way in which all social institutions have rallied to the need for discipline and sobriety in act and utterance is striking. At Tournai on a recent Sunday the centuries-old celebration to pray for relief from the plague, which dates from 1092, was changed to take the form of an appeal for deliverance from war. In the town of Jette an imposing procession took place, with supplication by prayer and pageantry, for a speedy end to the war and for the safeguarding of the peace in Belgium itself.

* * *

Western Europe's Neutrals Acting in Concert

The Oslo states have continued their cooperation by a new conference of their representatives in Brussels, this time with the attendance of Switzerland through an observer. Not one of them takes seriously now the question posed by some writers in the press, whose news is so scanty that speculation can run riot, to the effect that these countries may be compromised by the official reports of German aggression made to the League of Nations by Britain and France, and theoretically calling for some joint action. But there is a difficulty involved for some of these countries. For Holland, through which runs the Rhine, and which has notified Germany that it will not be able hereafter to ship in coal. For Sweden, which has been exporting huge quantities of iron to Germany, but which must regulate iron shipments in the future or eliminate them because Britain controls no small share, through its commercial power, of Sweden's economic life. And for Belgium and Luxembourg, who have had a long established committee, on which sits a German, for the regulation of trade among the three countries, and who now have to consult all the belligerents to reconcile so far as possible their conflicting interests and claims.

DEVERE ALLEN.

President Wilkins Opposes Change in Arms Law

At an assembly address on Sept. 20, President Ernest H. Wilkins of Oberlin College told the student body at that school that, although he had favored amendment of the neutrality law to drop the arms embargo a few months ago, he now opposed that as an unneutral policy after the outbreak of war. Dr. Wilkins expressed his regret that the nations had not adopted the Streit proposal for "Union Now," which he held to be out of the question under present conditions.

Dr. MacFarland Declares Neutrality Impossible

Dr. Charles S. MacFarland, emeritus general secretary of the Federal Council of Churches, broadcasting on "Can a Christian Be Neutral?" on Sept. 29, answered that question in the negative. "God knows how I hate war," said Dr. MacFarland. "But as I face realities as a Christian I cannot follow those of our national and religious leaders who resolve the problem by adding two sides together and dividing by two. On a moral issue which to me is as clear as a star of the first magnitude in a blackout sky, I cannot be neutral."

Indiana Debates Embargo Lifting

Community Leaders Support President's Plan—Housing Needs Emphasized by Committee Report

(Correspondence from Indiana)

INDIANAPOLIS, Oct. 1.—Indiana is intensely interested in the outcome of the effort to amend the neutrality act. Most of the influential political leaders and many well known business men favor repealing the embargo on arms and putting into effect the "cash-and-carry" proposal. The Indiana League of Women Voters has voiced approval of such changes in the existing law and has been supported in a public statement signed by a large group of Indianapolis business and professional men. It is the opinion of your correspondent that a poll of "prominent" citizens would indicate a sizable majority in agreement with these groups. It is likewise his opinion that a poll of a more numerous group of citizens with scant claim to prominence would reveal a very considerable majority antagonistic to embargo repeal, though in favor of "cash-and-carry."

* * *

Ludlow to Oppose Embargo Repeal

Representative Louis Ludlow, of war referendum fame, continues to oppose any neutrality revision which will do other than make it harder for any belligerent to buy of us. Secure in the knowledge that he could hear the President's message over the radio, Mr. Ludlow did not trouble himself to go to Washington for the opening of Congress, since he had returned from there but a few days before. He found himself criticized by those who felt he ought to be in Washington "keeping us out of war," so rather quickly he went back to the capital, though waiting first to fill an engagement to speak before a large men's class at Third Christian Church. Ludlow is a highly respected man in his own city of Indianapolis, regarded as sincere, frank, direct and wholly incorruptible even by those who may be in total disagreement with certain positions he may take.

* * *

Open Forum Begins Annual Series

An important contribution to the life of the capital city of the Hoosier state is the Indianapolis Open Forum, sponsored by the Indianapolis Jewish Center Association and now entering its 14th year. The series starts off with the University of Chicago Round Table, including Professors Maynard C. Krueger, H. C. Laves and Quincy Wright discussing "Neutrality, Isolation and the Prospects of Peace." Other speakers included in this remarkable forum series are Dr. James Shelby Thomas, president of the Chrysler Institute of Engineering; Michael Williams, Catholic writer and founder of *Commonweal;* Dr. A. L. Sachar,

national director of the Hillel Foundations; Pierre Van Paassen, foreign correspondent and author of the current best-seller, *Days of Our Years,* and Johannes Steel, well known writer who will speak on "Propaganda in Our United States."

* * *

Slum Clearance Asked By Committee

The Citizens' Housing Committee, referred to in this column earlier in the year, continues its work with excellent strategy. It has little to say about the silent but persistent opposition on the part of political and business groups to any housing plans not of the strictly "rugged individualist" type. It continues with its authentic surveys and with the release of the survey results in a manner calculated to gain favorable publicity for the movement to secure more low-rent dwellings. It has been able to extend its membership to include a large number of business and professional men and women not originally interested in the program. The committee's report demonstrated that in the slum areas, comprising one-tenth of Indianapolis' dwelling areas, per capita cost for police and fire protection and health and welfare services is $27. Per capita cost of such services in the rest of the city is $4.

* * *

New University President Makes Many Speeches

Dr. Daniel Somner Robinson, who recently came to the presidency of Butler University from the position of head of the department of philosophy at Indiana University, is being kept exceedingly busy as a speaker before various church groups. In addition to addresses to local church bodies, he has spoken to several denominational ministerial gatherings and to the city-wide ministerial association of Indianapolis. Dr. Robinson has accepted an invitation to speak at the International Convention of Disciples of Christ in Richmond, Va. Incidentally, Butler University has the largest student body in its history.

* * *

And So Forth

To your correspondent's dismay he credited in notes of last month a recent editorial on church unity to another paper when it was the *Indianapolis Times* which was responsible for the discriminating pronouncement. The *Times,* a Scripps-Howard paper, has one of the best edited church pages in the country and may usually be counted on to take the progressive side in any discussion involving human welfare in the city and state.

The Methodists of Indiana increased 4,663 in numbers in the past year. They increased their conference giving by $4,336.

Dr. Alexander E. Sharpe is the newly chosen synodical executive secretary of Indiana Presbyterians.

Dr. Ambrose Dunkel, for many years with the Tabernacle Presbyterian Church of this city, has relinquished that pastorate and has begun his ministry with the Presbyterian Church at Napoleon, Ohio.

GEORGE WALKER BUCKNER, JR.

Hening New Baptist Home Mission Treasurer

S. E. Hening of White Plains, N. Y., has been elected treasurer of the American Baptist Home Mission Society. Mr. Hening succeeds the late Dr. Samuel Bryant.

Sunday Evening Club Reopens

Bishop Stewart First Speaker at Famous Chicago Institution—Dr. Ames' Church Celebrates

(Correspondence from Chicago)

CHICAGO, Oct. 2.—Bishop George Craig Stewart, of the Episcopal diocese of Chicago, was the speaker when the Chicago Sunday Evening Club opened its 33rd season last night in Orchestra Hall. Clifford W. Barnes, founder and president of the club, presided. The bishop spoke on "Four Anchors in the Storm," and showed that his platform power remains undiminished by his recent illness. The high standard of the musical program established through many years was fully maintained, the Marshall Field chorus of 200 singing selections from the "Messiah" at the 7 o'clock service, with Charles Sears and Mark Love as soloists and Edgar Nelson directing. At the 8 o'clock service the regular Sunday Evening Club choir of 125 voices sang, also under Mr. Nelson's direction.

Next Sunday evening the club will give especial tribute to Mr. Barnes on his 75th birthday. For 48 years he has given significant leadership in civic and religious enterprises in this city, and 33 years ago brought about the establishment of the Sunday Evening Club with the support of an important group of business men. Recently Mr. Barnes has been directing a campaign to build an endowment to guarantee the future of the club. Dr. John R. Mott is to be the speaker next Sunday evening.

* * *

Noted Old Testament Scholar Dies

Dr. Ira Maurice Price, a member of the original faculty of the University of Chicago and a famous Old Testament scholar, died suddenly on Sept. 18 at his summer home in Olympia, Wash. The list of Dr. Price's accomplishments and contributions to Old Testament study fill almost an entire column in *Who's Who.* Perhaps his best known work was *The Monuments and the Old Testament* which ran through at least 18 editions. For many years he was a member and secretary of the International Sunday School Association's lesson committee and the uniform lesson committee. But he was not only a scholar; he was a devout Christian and an active participant in the work of the Hyde Park Baptist Church of Chicago and of the Chicago Baptist Association.

* * *

Methodists and Baptists Hold Meetings

Incorporation of the Rock River conference of the former Methodist Episcopal Church into the new Methodist Church will be officially effected at the centennial session of the conference which will meet from Oct. 2 to Oct. 8 at St. James Methodist Church, Chicago. Bishop Ernest Lynn Waldorf will preside. Among other matters the conference will consider, under the leadership of Dr. H. D. Bollinger of the Board of Education, how the European war affects the Methodist world service program.

On Oct. 17-19 the Illinois Baptist Convention, which includes all Chicago churches of the denomination, will meet at the First Baptist Church, Carbondale. Dr. Ralph G. Schell, pastor of Second Baptist Church, Chicago, since 1928, will be inducted as executive secretary of the convention during the sessions. He succeeds Dr. Guy Wimmer who resigned to accept the presidency of Shurtleff College. Dr. Earl F. Adams, new director of promotion for the Northern Baptist Convention, will be one of the convention speakers.

* * *

Gambling in Chicago

The September grand jury's report makes known something that was no secret, namely, that gambling on an enormous scale is openly conducted and manifestly politically protected in Chicago. Among other things the report says: "Thousands of arrests have been made, but there has not been a single conviction in years. . . . Evidence indicates gambling to be so strongly controlled that we have a handful of men actually prohibiting gambling in Cook county excepting in those spots which they themselves control in some undisclosed manner."

* * *

University Church of Disciples Celebrates

"This church seeks to make religion as intelligent as science, as appealing as art, as vital as the day's work, as intimate as home, and as inspiring as love." So says the motto of the University Church of Disciples, of which Dr. Edward Scribner Ames is the pastor, and which will celebrate its 45th anniversary with a dinner at the Sherry Hotel next Friday evening. The dinner will also celebrate the 30th anniversary of Dr. Ames' ministry in the church. The church was first organized by Dr. Herbert L. Willett and Prof. W. D. McClintock in Masonic Hall as the Hyde Park Church of Christ, but in 1899 erected its own first building. In 1923 the present buildings were dedicated and the present name adopted. Dr. Ames not only has served the church as pastor for 30 years, but through most of that period was a professor of philosophy in the University of Chicago and was head of the philosophy department when he became professor emeritus two years ago. He is also dean of the Disciples Divinity House, and his literary contributions to philosophical and religious thought are of permanent significance. Dr. Ames has been a vital factor in the religious life of America as well as upon the campus of the University of Chicago, and in a real sense it must be said that the two religious institutions with which his name is associated, the University Church of Disciples and the Disciples Divinity House, are the lengthened shadows of a man.

* * *

Repercussions Of War

"The Function of the Church in the Present International Emergency" was the subject of Dr. Ernest F. Tittle's address at the first union ministers' meeting, Sept. 25. Miss Muriel Lester, "the Jane Addams of England," speaks on "What Can America Do About Peace?" in Chicago Temple, Oct. 6. Forum topics everywhere reflect the war interest.

CHARLES T. HOLMAN.

Neutrality Act Absorbs Capital

Press Gives Little Space to Opponents of Repeal—But Clergy Will Not Repeat Mistakes of 1917

(Correspondence from Washington)

WASHINGTON, D. C., Sept. 30.—There is but one topic of conversation these days in this political center. Wherever one goes he hears it. When groups of the clergy meet it is uppermost in their minds. At luncheon clubs, in the street corner conversation—everywhere it is the same. The minds of the people are occupied with what is going on overseas and with what effect it is going to have on America. There is not the slightest doubt but that members of Congress feel deeply the heavy responsibility that is upon them. On the one hand a press that is all but unanimous in its opinion that the President's embargo repeal is best for the country. On the other hand tons of mail from constituents that thus far is overwhelmingly in favor of keeping the embargo act but strengthening it. Our legislators are to be pitied. They have a very sensitive ear for what their constituents may be thinking and are puzzled at the overwhelming volume of opinion favorable to the isolationist policy.

* * *

Increase Noted in Congressional Church Attendance

The first Sunday after their return for the special session, senators and representatives were to be seen in large numbers in local churches, a fact which was very heartening to the preachers. A somewhat casual canvass among pastors of the larger churches reveals that congressional attendance on this Sunday was quite above the ordinary. This may mean little but again it may mean that these men feel in this fateful hour the need of divine guidance. In this connection it may be of interest to note that only ten members of Senate and House give no church affiliation or preference. That by no means must be taken to mean that this large majority is officially connected with a church, or even attends worship, but it does mean that they recognize the church to the extent that they are willing to go on record as having religious preference. However, they do attend local churches in large numbers.

* * *

Press Shows Coldness to Peace Efforts

Wonder is being expressed at the fear complex which is apparently being encouraged by official decree. Why should White House gates be closed to visitors and capitol doors closed except at certain hours and various other bans be imposed? One would think this country were already at war and the enemy were at our gates. There is abundant evidence that war psychology is already at work. Methods similar to those employed 25 years ago are again in operation. Why should this fear complex be so industriously encouraged? A mass meeting sponsored by various peace organizations could get practically no publicity from the local press in advance. Senators Nye, Capper, Clark and Walsh were among the

★ **WITH THE TWELVE** By CARL A. GLOVER

Part I of this book deals with the group training of the Disciples in six stages of their progress under the Master Teacher. *Part II* makes an intimate and detailed study of each of the Twelve under the transforming influence of Jesus' personality. "For the minister who is seeking suggestions for his preaching, and also for the layman who desires to gain a fuller knowledge of the Disciples and their fellowship with the Master, this is an exceedingly stimulating guide. It is marked by sound scholarship, combined with spiritual discernment and literary skill. . . . The reader cannot fail to be impressed equally by the author's strict honesty in the use of the Gospel narrative and by his reverent attitude toward it."—*Religious Book Club Bulletin.* $2

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By ANDREW W. BLACKWOOD

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In intense awareness of the millions yet unreached by the Gospel, this book analyzes the types of evangelism already successfully employed—educational, personal, and pulpit evangelism. Further, it exalts *above* all methods the power of "Christ and his profound simplicities" to meet the needs of all humanity.

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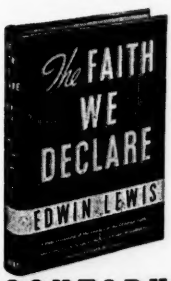

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speakers and Roland Hayes, the gifted tenor, sang, but even with this galaxy of stars, a bare half-column of inside space was all the event was deemed worthy to receive. The press is, if not war-minded, at least cold to the peace organizations.

* * *

Plan for Religious Service At Capitol Fails

Last week efforts were made by a group of ministers to secure, through official proclamation, the attendance of members of Congress and higher-ups at a special religious service in the House chamber on a Sunday afternoon. These ministers felt that a service of that character under the leadership of the Senate and House chaplains when prayer for guidance in this critical hour would be offered, might be a most wholesome thing for the country. The proposal never came to fruition though numerous congressional leaders were in hearty accord with it.

* * *

Preachers Cold to War Hysteria

Washington ministers have not declared themselves except here and there but, Professor Abrams to the contrary, it can be confidently asserted that the majority of them will not repeat the mistakes of 25 years ago. They have no mind to glorify war, nor to lend themselves to recruiting activities, nor to turn their churches into barracks. The hideousness of the war business, its utter folly, not to say the wrong of it, is fully understood by preachers hereabouts.

* * *

Fewer Children In School

A steady decline in Washington's school population is the occasion of no little comment, and considerable concern. The city's population is increasing but there seem to be fewer school children each year. From 1934 to 1938 elementary school enrollment (white) dropped from an approximate 34,000 to 31,000. Among colored children however the trend was the other way, from 21,800 to 22,500. Is the birth rate declining enough to account for the drop, or are people who have little children moving to Virginia and Maryland suburbs where playground space is more available? Probably both reasons obtain. Partial compensation for the decline lies in the fact that the demand for additional school buildings being thus relieved, some of the pre-Civil War antiquated structures that still serve to house the children may possibly be replaced with modern structures.

* * *

And So Forth

The death of Bishop Philip M. Rhinelander which occurred at his Gloucester, Mass., summer home, has brought sorrow to his Washington friends. He had served here as warden of the College of Preachers which is connected with the Washington Cathedral.

Rev. Calvin H. Wingert comes to Grace Reformed Church in succession to Rev. Henry H. Ranck who retires after 25 years of service. This is the church which Theodore Roosevelt attended during his term of office.

Rev. Raymond A. Vageley begins his work as the new pastor of Christ Lutheran Church.

W. S. Abernethy.

Kirby Page for Trade Quotas

Holds More Than Cash-and-Carry Plan Needed to Check War Boom—Gerald Heard's View of War

(Correspondence from Southern California)

Los Angeles, Sept. 30.—Before a group of peace leaders meeting in the First Baptist Church of Los Angeles under Dr. Frank Fagerburg, a few hours after President Roosevelt's plea on Sept. 21 for the lifting of the arms embargo, Kirby Page forecast amendment of the neutrality law and called for tightening of the provisions for control of neutral trade. "The question is," said Mr. Page, "how serious will be the extra entanglement if we change the present neutrality law as President Roosevelt wishes and if we sell munitions to Britain and France. Of the total purchases by Britain and France leading up to our entry into the last war, about two out of the seven or so billions at stake were directly for munitions. Statistically, then, munitions are only about two-sevenths of the pressure that will involve us. Even if we don't change the neutrality law we shall be much entangled. The point, however, is this: if we follow President Roosevelt we shall become 'much more than much entangled.'

* * *

Peacetime Quota Sought For Non-Munitions

"The present law," Mr. Page continued, "simply embargoes munitions—gunpowder, guns, fighting weapons and supplies directly related to weapons of war. Under the present law we can't sell these to Britain and France since a state of war (in contrast to the Far East) is declared by the President to exist. What we want is that wheat and other commodities not classified as 'war supplies' shall be exported on a peacetime quota basis. The peacetime quota would be the average export during the five years before the outbreak of war. The only limit President Roosevelt would set would be what the Allies could pay for and take away in their own bottoms. We are in sympathy with his proposal that the title to possession of everything bought over here by belligerents be transferred to the buyers lest American property be sunk en route on the high seas thus creating 'incidents.' We are not in sympathy with selling beyond a normal peacetime trade, and having in consequence a war boom.

* * *

Sees Change Coming in Neutrality Law

"Defeatists," Mr. Page warned, "putting all their eggs in the basket of a stronger neutrality law, now cry, 'Give up the embargo and there will be war.' Well, the arms embargo is probably going to be changed. We might as well be frank and say so. But that need not drag us down into despair. We do not need to join the camp of the inevitablists. The cash-and-carry policy even without the peacetime quota provision is still worth having, particularly if there is the proposed transfer of title so that what is sunk by submarines is British or French and not American prop-

erty. In the struggle for peace we may lose a battle but not necessarily the war.

* * *

Washington Must 'Feel' Popular Will

"More important than the embargo regarding arms," the speaker concluded, "is the issue of all trade and travel being at the risk of the trader and the traveler. If we go into the war it will be on the basis of judgments made at Washington. Our job and our hope is to get the people at Washington to know and *feel* that if Americans travel and trade where there is war danger they will not be rescued by our battleships or doughboys. We must somehow make the public as well as Washington *feel* this and not just say yes to it with the surface of their minds. President Roosevelt has been saying for four years that he is committed to the principle that any trade with a belligerent nation is at the risk of the trader and if one travels legally in a war zone he goes at his own risk. At least part of this policy aimed at reducing 'incidents' he announced Oct. 5, 1935, and again Sept. 5, 1937, and definitely now it is reaffirmed on Sept. 21, 1939. We must get that reaffirmed again and again and have a popular feeling aroused with reference to it."

* * *

British Historian's Analogy

Gerald Heard, student of history, anthropologist, psychologist and former extramural lecturer for Oxford University, now lives in the Hollywood hills. About ten years ago in his book, *Ascent of Humanity*, he predicted that in 1939 Europe would break once more into the flames of war. Now that his prediction is fulfilled he pictures Europe as a barn on fire. It is burning down largely because of righteous indignation. Tramp number one lay down on the hay to sleep. Tramp number two also sneaked under the roof for a night's rest. To smoke him out and have it to himself tramp number one lit an angry match. Pouring gasoline on the blaze, be our motive never so holy, will save neither that barn nor any neighbor's barn.

* * *

Combine Psychotherapy and Religious Exercises

At Occidental College Dr. Fritz Kunkel, former psychotherapist of Berlin, now lecturer at the Pacific School of Religion in Berkeley, conducted a ten-day seminar in which he made an important statement about the relation of mysticism to psychology. "Meditation," he declared, "has usually been thought of in religious circles as an effort to point to a single thought. When the mind wanders one must jerk it back to the thought in question. My idea of meditation, however, is not to direct it at all, but to let any thought come unchallenged and then to see where it leads. A thought that again and again insists on coming up into consciousness should not be pushed out. Like a setter dog it may, if you let it, point to some trouble that is at the root of one's life. It is the little things, often, that stand between one's soul and God. Watch those little things in meditation and you may get an invaluable clue. The time has come in this and other ways to combine psychotherapy and certain old tested and also new techniques of meditation."

ALLAN A. HUNTER.

Iowa Rejoices in Business Gains

Improving Conditions Mirrored in Record College Enrollments—Methodist Conferences Meet

(Correspondence from Iowa)

DES MOINES, Sept. 30.—The national financial journal, *Business Week*, in its issue of Sept. 23 carries some heartening news for Iowans. According to this article, business activity for the first six months of the present year greatly exceeded that of the corresponding period of 1938 in this state. The article lists the percentage of gain in eight lines of trade as follows: passenger car sales, 34 per cent; household refrigeration sales, 60 per cent; heavy construction work, 84 per cent; gasoline consumption, 5 per cent; life insurance sales, 11 per cent; check transactions through the banks, 7 per cent; electric power production, 9 per cent, and farm income, 16 per cent. Farm authorities here say that the farm situation is even better than these figures state. Des Moines is a great insurance center, the home of ten life insurance companies and of some other companies dealing in other forms of insurance. One of these life companies, the Bankers Life, is erecting a magnificent new office building which will be ready for occupancy, it is expected, by Jan. 1. This building stands on the site formerly occupied by the Central Presbyterian Church. The sale of this downtown lot, coupled with generous giving by the congregation, enabled the Central Church to build a beautiful new edifice in a residential section, under the leadership of Dr. Percy Nickless. The new building cost about $140,000 and is a gem of church architecture. Its department assembly halls are beautiful chapels, in which the worship side of religious education receives strong emphasis. The new building was dedicated last spring.

* * *

Colleges Report Gains In Enrollment

Another indication of the general temper of things here is the increased enrollment on the various college campuses. A survey in 23 colleges and universities and in 11 junior colleges shows a gain in enrollment over last year of more than 4½ per cent. Last year's enrollment in these schools was 24,038; this year's figure has passed 24,785. The State College at Ames sets an all-time record with an enrollment of more than 6,300. The State University at Iowa City reports an increase of five per cent over last fall's record of 6,802, and states "the largest enrollment of all time is indicated." Most of the small colleges report corresponding increases. Drake University has an increase of nearly one hundred over last year's figure of 1,769.

* * *

Complete Union of Methodists

The Methodist conferences have just held their annual sessions. The large Iowa-Des Moines conference, meeting at Burlington, ratified in a dramatic way the new union of Methodism. It met first as the last session of the Methodist Episcopal conference, ad-

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journing to meet at once as the Iowa-Des Moines conference of the Methodist Church. At this new session 22 ministers of the Methodist Protestant Church came in, with a delegation of their laymen. These were ushered in by an equal number of men from the larger conference, and the union of the two groups was very happily effected.

* * *

Refuse to Merge Two Methodist Conferences

The Northwest Iowa conference has just been meeting at Webster City. One important matter was defeated, namely, the proposal to merge this conference with the Upper Iowa conference. The lay delegates met separately, previous to the conference action, and in a "sentiment vote" registered their disapproval. When this action was reported on the floor of the conference, Bishop Magee publicly rebuked these laymen, saying that the forming of blocs interfered with free, open-minded discussion of issues and endangered processes of democracy. The Northwest conference completed the raising of a $15,000 fund for Morningside College at Sioux City by an appeal to the delegates which brought $850.

* * *

Bishop's Plans Upset By War Crisis

The Most Rev. Gerald T. Bergan, bishop of Des Moines, was planning to visit Rome this fall and make his report to the pope. But the war has changed things, and the bishop is not going to Rome. Instead he is off on a vacation trip to Hawaii. He sails from Los Angeles tomorrow, accompanied by a clerical friend from Kansas City, Mo., and will be gone until Nov. 1.

* * *

Youth Against All But Defensive War

This city has a federation of Christian youth, known as the Des Moines Young People's Christian Federation, which is a kind of clearinghouse for Christian youth activities in the various denominations. Recently, this federation held a week end meeting at the Y. M. C. A. camp at Boone (an annual event) and one significant action was the formulation of a resolution as to war. These delegates expressed themselves as "absolutely opposed to any war except that actually in defense of our own boundaries." Copies of the resolution have been sent to the President, the secretary of state, and the senators and representatives from Iowa.

* * *

Prominent Jewish Layman Dies

On Sept. 20 Mr. Max Mayer died at the Iowa Lutheran Hospital here. He was the son of parents who came to Iowa by covered wagon in the old days, and was born at Washington, Ia. He was appointed by President Wilson as postmaster at Iowa City and held that post until the Coolidge administration. He was greatly interested in athletics, and was the donor of the first athletic field at the State University. Mrs. Mayer, who is his second wife, is the head of the Jewish Community Center of Des Moines, an institution which does a noteworthy piece of social service work. Two years ago, Mrs. Mayer was given the *Des Moines Register and Tribune's* annual award for outstanding public service.

WARREN C. TAYLOR.

Syracuse Affirms Methodist Union

Central New York Conference Reorganized—Votes in Favor of Retaining Arms Embargo

(Correspondence from Central New York)

SYRACUSE, Oct. 2.—A stirring spirit of brotherhood prevailed as the Methodists of the Central New York conference met in Centenary Church, Syracuse, for its 72nd and final session as a Methodist Episcopal conference. Following routine business Bishop Charles W. Flint, presiding, dissolved the Central New York conference of the Methodist Episcopal Church with the reading of the appointments of pastors to their present charges, and called to order the first session of the Central New York conference of the Methodist Church which included former Methodist Episcopal and Methodist Protestant ministers.

* * *

Mass Meeting Celebrates Methodist Union

The implications of Methodist unification were discussed on Thursday afternoon by Bishop Paul B. Kern of Nashville, Tenn., formerly a bishop in the Southern church. Two thousand Methodists packed the Lincoln Auditorium at a mass meeting to celebrate the union of the three churches. Bishop Flint spoke briefly concerning this great event, followed by Dr. J. W. Hawley of Pittsburgh, outstanding Methodist Protestant minister. Dr. Hawley, urging a great Methodist advance, said: "Methodism is a grownup church and must do a man's work in a confused and angry world. Methodism must have a purpose common to all Methodists—to make disciples for Christ; it must face its task with courage in the face of the evils of this chaotic world; it must learn to love men unselfishly; it must be submissive to the divine mind and will, and yielded to Christ it can change the world."

* * *

Bishop Kern Stresses Social Gospel

Bishop Kern, the final speaker, said that the past of Methodism has been buried and nothing can change it, but out of it has come a great tradition. He showed that Methodism is adapted to meet the needs of this hour because "it claims the devotion of men and women to the supremacy of Christian experience in religion; it claims continuing emphasis upon the necessity of religious education; it claims to have an insistence upon the social application of the gospel; in Methodism there is a great tradition of using the social devices which hark back to the prophets and Jesus Christ to implant religion in the hearts of men." Two new hymns, written by Dr. Lynn J. Radcliffe of the First Methodist Church, Syracuse, were enthusiastically sung by the vast audience.

* * *

Elect Delegates to Conferences

The conference elected as delegates to the General Conference in Atlantic City next year Dr. A. P. Coman, district superintendent of Syracuse, Dr. Raymond Huse of Ithaca, and Dr. Lynn J. Radcliffe of Syracuse. Five additional delegates were elected to the jurisdictional conference also to be held next year: Rev. E. E. Merring, district superintendent of Geneva, Rev. Harold G. Stearns of Auburn, Rev. G. S. Martin of Conquest (former Methodist Protestant), Rev. R. C. Hebblethwaite, district superintendent of Elmira, and Dr. Carl G. McConnell of Geneva. The lay delegates elected by the laymen's conference were Dr. A. G. Odell, Mrs. A. Anderson and Mr. George Ahn. Among the lay delegates to the jurisdictional conference were Mrs. Rufus Thomas, Mr. Willoughby Waterman and Mrs. R. L. Nye.

* * *

Favor Retention of Arms Embargo

One of the high points of the conference came when the ministers began to debate on a resolution concerning the present neutrality act and the arms embargo. The resolution supported the retention of the arms embargo, and also called for "its extension to include all nations"; the latter was explained as meaning specifically Japan. The greater part of the day was spent in debate over this issue as introduced by Rev. Dutton S. Peterson, pastor at Odessa and assemblyman from Schuyler county. The resolution was passed by a vote of 99 for retaining the arms embargo to 27 against and 13 undecided.

RAY FREEMAN JENNEY.

Methodist Peace Commission Adopts Program

The world peace commission of the Methodist Church has approved a five-point program which is being distributed throughout the denomination. It calls for continuing mediation through a conference of neutral nations; cooperation with other governments to secure a new international order; no arms or loans for belligerents and a cash-and-carry system for all other sales to warring nations; development of trade with South America, and the maintenance of civil liberties.

Ready to Distribute Kagawa Calendars

Rev. Henry Topping announces that the annual Kagawa calendars, which many supporters of the famous Japanese evangelist have come to use as Christmas remembrances, will be ready for distribution early this month. Orders, at 10 cents each or 5 cents in quantities of 40 or more, should be sent to 1729 Tribune Tower, Chicago.

Van Kirk Resumes Religious News Broadcasts

Dr. Walter W. Van Kirk, secretary of the Federal Council of Churches, will resume his series of radio broadcasts on "Religion in the News" over the red network of the N.B.C. next Saturday, Oct. 7, at 6 p.m., eastern time. Dr. Van Kirk's broadcasts are reported to evoke more listener response than any other religious programs on the air.

Methodist College Gives Degree To Catholic Priest

Lawrence College, Methodist institution at Appleton, Wis., has conferred the honorary degree of doctor of science on Rev. Alphonse M. Swittalla, S. J., dean of the St. Louis University school of medicine.

Green Warns of War Hysteria

A. F. of L. President Says U. S. Must Keep Out of Europe—Negro Housing a Success

(Correspondence from Cincinnati)

CINCINNATI, Oct. 1.—Just at present this town is somewhat upset with the "Reds" winning the National League pennant, the world's series crowds descending on the city, the A. F. of L. convention, and hotel space at a premium. Over 2,000 laborites are here for the convention. William Green, president of the federation, said: "I feel that our great American labor movement ought to oppose the transportation of our young men to be killed on some battlefield because the people are fighting in Europe over the schemes of one man. Let us not be swept off our feet by hysteria." The metal trades department of the federation passed a resolution calling the present neutrality act "definitely unfair and unneutral because it gives negative aid to dictatorships, Great Britain and France are debarred from American purchases of munitions while Russia and Italy are left free to purchase, the present law prohibits only the sale of finished munitions and does not bar sale of other equally necessary commodities, and the present law permits sale and shipment of munitions to Japan."

* * *

Hook and Kaltenborn Against U. S. Entering War

Charles R. Hook, president of the American Rolling Mill Company in Middletown and a national figure in industry, says that American business, big and little, is unalterably opposed to our entering the war. "Industrial leaders realize that war means only great loss in the end." Hook singled out the churches as most influential in forming our attitude and said, "Destroy our churches and civilization goes with them." H. V. Kaltenborn, radio news analyst, also lent his voice while speaking here to the conviction we must stay out of war. "The United States must not and need not be led into the war. Abolishing or continuing the arms embargo sections in the neutrality act will not involve us in the war."

* * *

Plan to Enlarge Negro Housing Project

Construction of a million dollar addition to Laurel Homes, Cincinnati's slum clearance and housing project, is expected to begin shortly. If the bids are within the $1,000-a-room cost limitation, and a favorable decision is forthcoming from a test case now before the Ohio supreme court, the way will be opened for the $6,000,000 project for dwellings for Negroes. Organized labor is "very much elated" at the prospect of this extensive construction, according to the president of the Central Labor Council. Incidentally, the thousand apartments in Laurel Homes are 99.4 per cent (very near the Cincinnati standard of 99.44!) occupied, and in one year of operation defaults on rent have amounted to but $400 out of a total rental of $197,000. All but 3 per cent of the tenants have made good housekeeping records. So far the whole project would appear to be a remarkable success.

* * *

Take First Steps to Revive Lane

A development of much promise is the offering of two graduate courses in religious education at Lane Seminary. It is to be hoped that these will but serve as the prelude to a full revival of graduate religious instruction at this historic seat of learning. The courses are conducted by the council of churches, with Rabbi A. N. Franzblau and Rev. L. W. Harvison serving as instructors, and credit is given for them by Teachers College of the University of Cincinnati.

* * *

Church Recreation Center Closes Successful Season

St. Edmund's, an interdenominational experiment as a Christian recreational center and summer adjunct to church programs, has had a remarkably successful first season. Nearly 7,000 people have used its facilities for church conferences, day camps, period

HARRY EMERSON FOSDICK, in his Introduction calls this book, "One of the most fascinating and dramatic life stories I have ever read."

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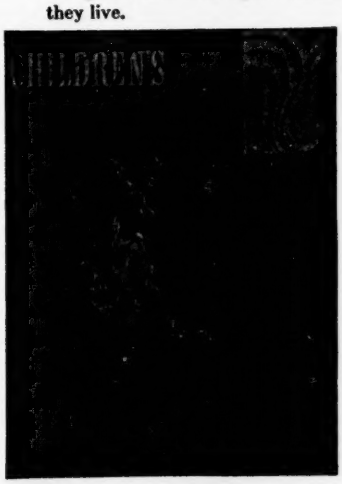

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camps, picnics, retreats, youth meetings, etc. John Schwertman, camp director, and Rev. L. W. Almy, superintendent of St. Edmund's, have made a real contribution to the metropolitan religious scene and have in no way duplicated the work of any existing social agency.

* * *

Changes in Pulpits

Ministerial changes: M. D. Kidwell goes to the United Brethren Church in Akron; William Howard Melish goes to Brooklyn as his father's assistant after a most promising start here under Dr. Nelson; Frank Storch goes to the First Presbyterian in Bellaire; Stewart Radford of Wickliffe comes to Westminster Presbyterian; Nelson Burroughs, of Troy, N. Y., succeeds Dr. Nelson at Christ Church, with Robert Morris of Philadelphia coming as his assistant; Walter Spiegel, German refugee professor recently released from a concentration camp, will teach theology at the Graduate School of Applied Religion this year; Robert Yolton comes to North Fairmount Presbyterian, succeeding Hans Sidon who goes to Lawrence, Mass.

* * *

And So Forth

The Christian Church of North College Hill, C. O. Cossaboom, pastor, is celebrating its hundredth anniversary this month.

Dr. Frank Sheldon of Milwaukee will lead the council of churches' retreat at St. Edmund's.

Miss Dorathea K. Wolcott of Cleveland is the new supervisor of weekday and vacation schools for the council of churches. She succeeds Miss Esther Lomb, who resigned after 15 years of faithful service.

The Church Committee for China Relief, under the leadership of Mrs. Charles P. Taft, will renew its drive for funds this fall. Last year over $20,000 was raised.

Charles R. Joy of Boston is supplying the pulpit of the First Unitarian Church, left vacant last June by the resignation of John Malick after a pastorate of twenty years.

WILLIAM H. HUDNUT, JR.

On October 2, the autobiography of the Rev. Burris A. Jenkins was released for publication. This informal, modest, sincere and revealing story appears under the title

WHERE MY CARAVAN HAS RESTED

Its publication marks the seventieth anniversary of an unusual life, a full and successful one. Dr. Jenkins is considered by many to be Kansas City's "first citizen"; is universally recognized as her best-loved son. For thirty-two years he has served as the minister of the Community (Linwood Boulevard Christian) Church. For three years he was editor of the *Kansas City Post*.

Dr. Jenkins has traveled widely; his caravan has rested in many places. Famous names dot the pages of his book. Personal stories about these well-known people make interesting reading. The recital of his battles—civic, social and religious—are also highlights of his story, for Burris Jenkins was, and still is, a "fighting liberal."

But perhaps the most gripping part is that dealing with the terrible and tragic physical ailment which struck him in early manhood and continued for many years. More than twenty operations failed to stem the attacks. Dr. Jenkins treats this delicate subject frankly and honestly.

This candid-camera view of a man who has been a real factor in the complex society of our time will be fascinating reading for anyone.

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Mission Launched At Kansas City

Bader and Sockman Lead in First Meeting of National Campaign—Publish Jenkins' Biography

(Correspondence from Kansas City)

KANSAS CITY, Sept. 30.—The year of preparation for the National Christian Mission began yesterday as a result of weeks of planning by the Kansas City council of churches. The slogan is "spiritual mobilization" and the service in the Municipal Auditorium last night was attended by more than 10,000 people including representatives of more than 1,200 organizations in the city and adjacent territory. Four committees are functioning—one for Kansas City, Mo.; one for Kansas City, Kan.; one for out-state Kansas, and one for out-state Missouri. Dr. Ralph W. Sockman and Dr. Jesse M. Bader assisted in the outlining of the program of a year's preparation for the actual date of the Christian Mission which begins Sept. 29, 1940.

* * *

Candle Lighting Service Marks Commitments

The ministers' convention was held in Grand Avenue Temple. Following Dr. Bader's outline of the movement, Dr. Sockman spoke on the new evangelism which is to characterize the mission. The afternoon session was primarily for Christian leaders outside Kansas City, including delegations as far distant as Omaha. The evening session in the auditorium was the climax for the day. The candle light commitment service recognized some of the special groups which are cooperating in the year of preparation. A candle from the national committee was lighted by Dr. Bader and from this were lighted candles by the representatives of the youth movement, students, laymen, women, minority groups, labor, business, international groups, and out-state groups. The entire audience rose and read together the prayer and the commitment which was followed by the signing of the cards.

* * *

Dr. Sockman Seeks an Evangel For Stormy Times

Dr. Sockman's challenge stirred the audience as he emphasized the opportunity for a united Christian approach in a time "that we are launching our great mobilization in the stormiest weather the Christian church has faced since it became a world enterprise. We are launching our mission in the one land that today offers the most in security. We are launching our movement in a city that rapidly is coming to enjoy a national reputation for deep spirituality." He paid high compliment to the work of Dr. J. W. McDonald, executive secretary of the local church council, saying that this was regarded as an experimental area and something of a pace-setter for the rest of the nation.

* * *

Kansas City Accepts Challenge

Twice the entire audience broke into applause, first when Dr. Bader made the statement that "we want America to stay

out of war, not that we may live by ourselves in isolation but so that we may better be able to help a world at war and rebuild a world shattered by war"; and second when the Very Rev. Claude W. Sprouse, dean of Grace and Holy Trinity Cathedral, made his response to Dr. Sockman's challenge saying, "Kansas City will accept this challenge because while there is much in Kansas City that is low and sordid, there is more that is high, moral, spiritual and holy." The devotional period was lead by Rev. Walter L. North, pastor of the Country Club Congregational Church.

* * *

Year's Preparatory Campaign

Plans are being formulated for an intensive year of preparation. The simultaneous communion service being announced for all the Protestant churches is to be held Oct. 1 in the area. Speakers will appear presenting the program before civic, social, educational and religious organizations, the church being regarded as the coordinator of the character building, religious and secular groups.

* * *

'Grapes of Wrath' Banned From Library

After a heated discussion conducted by members of the library board, the 17 copies of *The Grapes of Wrath* were removed from circulation. Many protests were made and the action widely publicized but the action stands. The result has boosted the sale of the book at all bookstores, restoring it to first place in the fiction list of the territory. Book reviews have been given in several of the churches and others are announcing it for future review.

* * *

Burris Jenkins' Autobiography Published on Anniversary

Dr. Burris Jenkins' autobiography, *Where My Caravan Has Rested,* is to be released for publication Oct. 2. This marks the 70th birthday of Dr. Jenkins, the 50th anniversary of his ministry, and his 32nd year at Community Church. Through the members and friends of the church 2,000 autographed copies are being sold. A recognition dinner is to be held Oct. 4 with reservations already approaching 1,000. Dr. Jenkins' power in the pulpit has attracted Sunday morning audiences with an average of more than 1,000 during the intense heat of the summer period.

* * *

Church Forum Gives Birth To Peace Campaign

The program at Community Church is going forward with the opening of fall. There are two movies each Sunday, a panel forum Sunday evening, and a great midweek service averaging 600 in attendance. At the first panel discussion meeting the question was "Neutrality or Keeping United States Out of Europe's War." The speakers were Mr. Ray F. Moseley, organizer of the Stay Out of Foreign War Society; Dr. Richard M. Trelease, of St. Paul's Episcopal Church; Mr. J. W. Perry, banker, chairman of Forward Kansas City Committee, and Dr. Paul Harris, Jr., formerly of the National Conference on the Prevention of War, Washington, D. C. As an outcome of this meeting a strategy committee is being formed for a local "Stay Out of War Campaign."

JOSEPH C. CLEVELAND.

Says Democracies Created Hitler

Dr. Fosdick Calls to Penitence—Other Leaders Speak on War—New York Church Directory Issued

(Correspondence from New York)

NEW YORK, Oct. 2.—Representative Bruce Barton insisted that ministers should refrain from preaching about war. He said: "We cannot keep the war out of the papers nor off the radio, but we can keep it out of the pulpits." He warned pastors against statements which were not "sermons of faith" but more like "cries of pagan priests to an angry and vengeful God." Notwithstanding such advice "war" was in the sermons. Father W. P. Kellenberg, preaching at St. Patrick's Cathedral, asked all Catholics to "pray for peace at any price."

J. Stanley Durkee of Plymouth Church, Brooklyn, called on his congregation to back the President in his embargo stand, and Minot Simons of All Souls Unitarian Church said: "We should repeal the present neutrality law." On the other hand, John Haynes Holmes of the Community Church insisted that "America would be lost" if this country entered the European conflict.

Harry Emerson Fosdick, preaching in Riverside Church Sunday, laid the rise of the nazis to the democracies. He said in part: "The democracies could have saved democracy in Germany if they had really

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cared for democracy as much as they now say they do. But they did not, and we in America would not even join any world organization to help. This world disaster is the work of all of us. Hitler made the war, but we, all of us, helped make Hitler. Not hatred, but humility, becomes us well."

At the same hour Bishop Manning, preaching at the Cathedral of St. John the Divine, called Hitler and Stalin guilty. He made it plain that "as Christians and as Americans, we hate and abhor war," but he made equally plain that the Christian religion stands not for peace at any price, but for righteousness at any cost.

During the week Nicholas Murray Butler, at the opening convocation of Columbia University, called upon the German people themselves to "wreck the mad and reactionary tyrant who for the moment holds them in his grip."

* * *

Church Federations Issue Directory

The new directory of churches in New York city, and including for the first time Nassau and Westchester churches, was published this week by the three federations of the city. The population of New York city is 7,575,339, according to the directory. Brooklyn is still by far the largest borough, with a population of 2,827,160, as against 1,662,195 for Manhattan, the next largest. The Bronx has 1,527,685 inhabitants; Queens has 1,379,374 and Richmond has 178,925. The book lists 1,730 Protestant churches, of which 236 are Negro churches.

Membership of all Protestant churches in the five boroughs is 521,685, with 228,357 enrolled in Sunday schools. The average church membership is 441, and the average Sunday school membership 193.

Public school enrollment in the five boroughs is 1,087,002, including 450,912 Protestants, or 41.48%; 353,090 Jews, or 32.48%; 263,000 Roman Catholics, or 24.19%, and 20,000 Eastern Orthodox, or 1.84%. The parochial schools of the Roman Catholic Church have 203,141 pupils, and Jewish parochial schools have 4,799 pupils.

* * *

Religious Education Week Observed

Leaders in religious education from the five boroughs of the city gathered at Fifth Avenue Presbyterian Church on last Thursday for a diversified program, covering weekday and Sunday church schools, youth and adult group emphasis and superintendents' conferences. Rufus M. Hartill, district superintendent of schools and president of the Protestant Teachers Association, stressed the vital necessity of weekday schools. A. J. Muste of Labor Temple, speaking in the evening, urged that religious education was essential in time of war to "preserve honesty and standards of truth and justice." The week was concluded by observance of "Rally Day" in a number of churches on Sunday. Many churches of all denominations celebrated the world-wide fellowship of the communion of the Lord's Supper. Some congregations stressed "Loyalty days."

* * *

Presbyterian Day at the World's Fair

Presbyterian College Day was celebrated at the Court of Peace and the Temple of Religion last Saturday. The program of music by a massed chorus of 700 voices and addresses by Hugh Thomson Kerr, John H. Finley and Maitland Bartlett were features of the day. This special event dramatized the sesquicentennial fund of ten million dollars being raised by the Presbyterian Church for the maintenance of its colleges and for ministry to the students through the campus foundations. Maxwell Adams, the director of university work for the Board of Christian Education, is the executive director of the fund-raising organization.

* * *

And So Forth

Frederick K. Stamm of Clinton Avenue Community Church, Brooklyn, and summer radio preacher, has left on a three months' leave of absence which was granted by his church on the completion of ten years of significant service. He is touring America instead of taking a contemplated trip to Europe.

Bibles were carried by a thousand marchers in a Protestant church parade in Rutherford, N. J., instead of "guns." They were demonstrating "the American way" as an example to European countries.

The third biennial World Conference of Polish Jews was held in New York last Thursday and Friday despite the fact that only delegates from countries in North and South America could attend. One of the outstanding questions discussed was that of emergency relief actions for the thousands of Polish Jews still in nazi Europe.

W. Russell Bowie preached his farewell sermon at Grace Episcopal Church Sunday. He asked that the rented pew system be abolished and that a plan for rotation of the vestry be initiated. Dr. Bowie has been called to the faculty of Union Seminary.

Public evening schools were cut last week from a normal 30,000 to less than 10,000 pupils. This was due to a drastic cut in all educational appropriations. Billions for war but fewer thousands for education!

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The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Man They Could Not Hang

(Boris Karloff) (Colum) Gruesome, pseudo-science thriller. Genial doctor, having perfected boon to surgery—whereby he kills, operates more surely, and revives patient—is hanged for murder. Revived by his own methods, he turns to wholesale murder for vengeance!

For A: Hardly. For Y, and C: No.

Dust Be My Destiny

(John Garfield, Priscilla Lane) (Warner) Strong, depressing melodrama, notably acted, of embittered waif and his girl wife, endlessly fleeing law because of undeserved "record," till final acquittal. Hero monotonously tough. If good showed through oftener, more dramatic value and audience appeal.

For A: Very good of kind. For Y, and C: Doubtful value.

Royal Divorce

(Pierre Blanchar, Ruth Chatterton) (Para) The wooing, wedding and divorce of Josephine by Napoleon, elaborately set and earnestly acted, but with little movement and incessant dialogue. Chiefly a series of talking duets by principals. Typically Chatterton role, and a convincing Napoleon by Blanchar.

For A: Good of kind. For Y: Doubtful. For C: No.

Silver on the Sage

(Bill Boyd) (Para) Fair Hopalong Cassidy western. Contains the customary routine elements of hard riding, and villainous doings and killings by a gang of cattle thieves, finally outsmarted and caught by hero in gunplay climax. Very fine scenery.

For A: Hardly. For Y, and C: Good of kind.

U-Boat 29

(Conrad Veidt) (Colum) Rather vivid, suspenseful little war-spy melodrama, without horror or violent thrills, about sinister submarine activities against British fleet base in Orkney Islands. However, clarity of narrative is not adequate to intricacy of plot at times.

For A, and Y: Good of kind. For C: Doubtful.

Waterfront

(Dennis Morgan, Gloria Dixon) (Warner) Crude, cheap melodrama about tough, benighted, waterfront slum folk living in a continuous riot. Booze, dives, slug-fests, guns, jail, police, fire-escapes, speed cars, accidents, killings, heroine slugged unconscious, etc., etc., and priest engineers supposedly happy ending.

For A: Trash. For Y, and C: No.

Way Down South

(Bobby Breen, Alan Mowbray) (RKO) Sentimental, often amateurish "Uncle Tom's Cabin" melodrama with New Orleans and river backgrounds. Little orphaned son fights sale of father's plantation slaves by ruthless executor. Much elementary comedy, rich Negro chorus, and nasal solos. Bobby's voice does not improve.

For A: Hardly. For Y, and C: Fair.

What a Life!

(Jackie Cooper, Betty Field) (Para) Very human and appealing little picture of struggles of backward, sensitive, engaging boy, always in trouble, to adapt himself to high school life. Some exaggeration and caricature outweighed by fine dialogue, real humor and notable character roles.

For A, and Y: Very good of kind. For C: Fairly good.

Best Recent Family Films:

Goodbye, Mr. Chips	Star Maker
Unexpected Father	Wizard of Oz
Stanley and Livingstone	The Under Pup

Best Recent Films for Adults:

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Four Feathers	The Old Maid
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Thus the *Christian-Evangelist* reviews

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